

ROMANS

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Romans

Table of Contents

<u>REFERENCE</u>	<u>Pages</u>
Introduction	v-xi
Background & Structure	1-7
“Doulos”	9-17
“Genitive of Relationship”	19-26
Romans 1:1 “Jesus Christ”	27-31
Romans 1:1 “Called”	33-36
Romans 1:1-3 “Separated”	37-40
Romans 1:1-4	41-45
Romans 1:4	47-51
Romans 1:5-7	53-58
Romans 1:8-12	59-64
Romans 1:13-15	65-70
Romans 1:17	71-76
Romans 1:18-22	77-80
Romans 1:18-26	81-88
Romans 1:27-32	89-96
Romans 2:1-6	97-102
Romans 2:6-11	103-107
Romans 2:12-16	109-112
Romans 2:17-29	113-118
Romans 3:1-9	119-125
Romans 3:10-22	127-131
Romans 3:21-26	133-142
Romans 3:27-31	143-147
Romans 4:1-8	149-154
Romans 4:9-22	155-165
Romans 4:23-5:11	167-175
Romans 5:12	177-182
Romans 5:12-14	183-186
Romans 5:12-21	187-199

Romans 6:1-14	.....	201-212
Romans 6:15ff	.....	213-221
Romans 6:15-7:6	.....	223-231
Romans 7:7-12	.....	233-238
Romans 7:13-25	.....	239-240
Romans 8:1-4	.....	241-249
Romans 8:5-11	.....	251-259
Romans 8:12-17	.....	261-269
Romans 8:18-21	.....	271-275
Romans 8:22-28	.....	277-285
Romans 8:29, 30	.....	287-295
Romans 8:31-39	.....	297-302
Romans 9:1-5	.....	303-308
Romans 9:6-13	.....	309-314
Romans 9:14-16	.....	315-319
Romans 9:17-33	.....	321-327
Romans 10:1-8	.....	329-334
Romans 10:9-13	.....	335-341
Romans 10:14, 15	.....	343-347
Romans 10:15-21	.....	349-353
Romans 11:1-24	.....	355-362
Romans 11:25-36	.....	363-366
Romans 12:1-3	.....	367-371
Romans 12:3-8	.....	373-380
Romans 12:9-21	.....	381-387
Romans 13:1	.....	389-395
Romans 13:1-8	.....	397-402
Romans 13:8-10	.....	403-410
Romans 13:11-14	.....	411-413
Romans 14:1	.....	415-419
Romans 14:1-6	.....	421-424
Romans 14:2-10	.....	425-432
Romans 14:11-23	.....	433-440

Romans 14:17-23	.....	441-449
Romans 15:1-13	.....	451-458
Romans 15:13	.....	459-463
Romans 15:14-29	.....	465-469
Romans 15:30-33	.....	471-475
Romans 16:1-16	.....	477-481
Romans 16:16-18	.....	483-488
Romans 16:19-27	.....	489-497
The Meaning & Background of the Names of Men and Women in Romans 16		499-501
Bibliography	.....	503

ROMANS INTRODUCTION

Jesus Christ, the man from Galilee, has affected all our lives to the Nth degree. Now the word, or the words of God, as spoken or written; words of the judges, the prophets, Christ, Peter, Paul, and all the others who spoke or wrote the Word of God are equal in importance, otherwise, we reduce the Bible to a level where our respect for the word is determined by man's rivalry as to which is most important, rather than the authority of the word, and the declaration of God which in I Corinthians 2:13 is:

“Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

The authority of the word is divine. Holy men of God spake as they were moved by the Holy Spirit, for the prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Spirit. The difference in the word is made known by observing to whom, when, special persons, circumstances, what administration it is spoken or written, and many other signposts that must be observed.

In the gospel of John, chapter 16, we read in verse 12-16:

“I have yet many things to say unto you, but ye cannot bear them now

Howbeit when he [it], the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

He shall glorify me: for he shall receive of mine, and shall show it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine and shall show it unto you.

A little while, and ye shall not see me, and again a little while and ye shall see me, because I go to the Father.”

A fantastic record about the man, Jesus Christ. He spoke this before the ascension, and it is truly fantastic what he said. He said he had yet many things that were to be related but they couldn't take it at the time. In verse 13, when that spirit of truth, which came on the day of Pentecost, that spirit will guide you into all truth. First, it's called the spirit of truth; secondly, it is going to guide you; thirdly, the guiding will be into all truth. If it is all truth, how much more truth is there than all truth? None! That spirit is God in Christ in you today, but going back, it was God in Christ at that time after the day of Pentecost to those men who spoke as they were moved by the Holy Spirit who gave the words which the Holy Spirit teaches... first you have to hear it. They were given that word. Furthermore, this spirit is going to glorify me for that spirit is God, via Jesus Christ, and that is why all things that the Father hath are mine.

We're going to be working one of the books of the Bible that begins to make known the spirit of truth that will guide into all truth. That spirit that they heard, that spoke, and that

even showed things to come. The greatness of this revelation was so fantastic, and people were so excited and moving with it, that Acts 19 has that great statement which is knowledgeable to all of you – Acts 19:10:

“This continued by the space of two years; so that all they which dwelt in Asia [Minor] heard the word [logos] of the Lord [Jesus], both Jews and Greeks.”

That was a tremendous time in the history of the world, that something that is all truth should be made known. What a tremendous thing, that it is possible to have the all truth. It is exciting and electrifying! How many times have we not had more error than we’ve ever had truth handed to us? But to think that the word of God declares that there is an all truth that the spirit will guide into. Under the ministry of Paul and the other apostles and disciples, the whole province of Asia Minor heard the “logos,” the word in two years and 3 months, and yet, it is a marked contrast when compared with II Timothy 1:5:

“This thou knowest, that all they which are in Asia be turned away from me; ...”

Before the death of the apostle Paul, the one who was responsible, along with others, that all this province of Asia heard the word of the Lord; before his death, it is recorded in God’s word that they in Asia had turned away.

Now I, for one moment, do not believe that they turned away from Paul because they disliked the clothing that he wore, or the way he looked. It was a lot deeper than that. Before the death of the apostle Paul, that scripture in John 16:12-16 had been fulfilled. The spirit had come and had guided them into all truth. And therefore, the Adversary went to work, to chip away at that truth so that they lost the significance of the great mystery. All the great revelation of God in Christ in you, the hope of glory; having passed from death unto life; no condemnation; all of those great truths of what God made Christ to be for the believer; what He made the believer to be in Christ; all of that was gone before the death of that man. Knowing these great truths documented from God’s word, you can readily see why the Adversary is always after the word. He doesn’t mind if you talk about witnessing – as long as you don’t do it. He doesn’t mind if you say “I’m a Christian and I’m going to heaven” – as long as you don’t move the word. It is the word that disturbs him, it’s the word that upsets him, and he does everything that is in his power to deter, to hinder, to obstruct, to destroy the people who have a knowledge of the word, or begin to compromise on the word. He’ll do anything; and he did that in the first century.

We went through stuff like what they called “apostolic succession.” If you want to see apostolic succession, you see it in Acts 20:29:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock”

This “grievous wolves,” that’s apostolic succession. That’s what happened after the apostle Paul’s death. They look nice, they act nice, they sweet talk you, but they have no word, the word is gone, it’s disappeared. You’ve got to get committed to the word. We’re going to be in that word where the all truth is made known. I do not know of anything more because there is no more to know, and it’s all truth! The only problem I will ever have is with me believing that God’s word means what it says and says what it means, that it is God’s true word. So I have to get committed to that word. The Cheyenne “dog soldiers” carried a leather thong, about 20 feet long, around their waist. When they got out to battle, they would drive down a stake to which they would tie that 20 foot leather thong.

They could not move beyond the perimeter of that 20 feet. There they stood – to win, or to die. They were staked; they stayed staked! May we get so staked and held in by God’s word that we just win, or die. Psalm 31:1-5, 11-18, 23, 24:

“In thee, O Lord [Jehovah] do I put my trust [have I fled for refuge]; let me never be ashamed: deliver [rescue] me in [by] thy righteousness.

Bow down thine ear to me; deliver [rescue] me speedily: be thou my strong rock, for an house of defense to save me.

For thou art my rock and my fortress; therefore for thy name’s sake lead me, and guide me [gently].

Pull me out of the net [trap] which they have laid privily [secretly] for me: for thou art my strength.

Into thine hand I [will] commit my spirit [life]: thou hast [by your power] redeemed [delivered] me, O Lord [Jehovah]

God [Elohim] of truth.”

I was a reproach among all mine enemies [because he stood for the word] but especially among my neighbors, and a fear of mine acquaintance [relatives]: they that did see me without fled from me.

I am [became] forgotten as a dead man out of mind: I am like a broken [missing] vessel.

For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

But I trusted in thee, O Lord [Jehovah]: I said, Thou art my God [Elohim].

My times are in thy hand: deliver [rescue] me from the hand of mine enemies, and from them that persecute me.

Make thy face to shine upon thy servant: save me for thy mercies’ sake [loving kindness].

Let me not be ashamed, O Lord [Jehovah]; for I have called upon thee: let the wicked [lawless] be ashamed, and let them be silent in the grave [let them die].

Let the lying lips (against the righteous) be put to silence [let them die]; which speak grievous [arrogant] things proudly and contemptuously against the righteous [one].

O love the Lord [Jehovah], all ye his saints; for the Lord [Jehovah] preserveth the faithful, and plentifully rewardeth the proud doer [the one who takes a stand].

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.”

What a fantastic psalm! What a fantastic stand to take!

I was inspired to rework something I had read years before, entitled “The Greatest Teacher,” and I shared it with the Way Corps and I believe it ought to include, of course, all the Way believers. It’s entitled “The Master Teacher,” and I wrote:

The Master Teacher of all times once assembled a corps, called disciples, that they might be with him for intimate knowledge and intensive training in the accuracy of the word, to be pillars, marking posts, touchstones of right believing. He called them apostles, meaning “the sent ones.”

The student body was not large, the enrollment was twelve. Four of them, he found along the shore of a lake, two were fishing, two were mending nets for their fishermen. One of them he encountered on the highway. Another, a tax collector at the receipt of customs. Another was a political revolutionary. The invitation to all twelve was simple – leave all and follow me, and I will make you to become fishers of men. There were no other requirements for matriculation. The Master Teacher lived with his students almost day and night. He taught them about God, not only by word of mouth, but daily, in life’s situations as they observed him molding truth with practical living. The students were constantly exposed to demonstrations of the greatest reality, including the finest code of ethics ever introduced into the laboratory of life. Yet in spite of the exposure to the Master Teacher, one of the twelve betrayed him for 30 pieces of silver, the lowest price legally permitted for the purchase of a slave. Another, under pressure, refused to be identified with the Master Teacher. Another of the twelve doubted the evidence of the resurrection and insisted on touching and seeing, before he would believe. Three out of the twelve, in the crisis and excitement of the time, gave no immediate indication that the Master Teacher’s life and teaching had taken root and was worthwhile. The experience of the greatest master teacher, the batting average of the greatest spiritual athlete? Yes.

Now the record of the Master Teacher is not a commentary on him, but rather an attestation to human frailty, a prime example of man’s inability or refusal to profit from the instruction in righteousness, or at least to respond quickly by believing. The record of the Master Teacher, the man of Galilee is encouraging to every teacher, for to every teacher come moments when progress is not apparent, and instruction in teachings seems barren and empty. Rarely is it given to a teacher to see and enjoy the full fruits of his teaching. A teacher labors, believing in planting and watering – the harvest comes later.

Herein is the Master Teacher’s story:

Of the twelve, there were nine, and of the three, there were yet two. To be sure, there was Judas Iscariot. There will always be a Judas, or his relative. But there was Thomas, called the doubter,

who overcame his doubts by believing the truth, and labored to the death in India, in the business of his master. And then, there was Simon Peter who, like a grain of sand, blew about with every gust of wind. And yet, his act of denial fades into oblivion as we behold this spiritual pilgrim with a vision of the beauty of the integrity and accuracy of God's word, with an unalterable commitment to God, His word, and His resurrected son, journeying steadfastly to a martyr's death. Was it, and is it all worthwhile? Yes indeed, for today, you are in the Way Corps.

This year for the Corps, it's the book of Romans, which is the first of the seven great Church Epistles. In the seven Church Epistles, we have the perfection and the presentation of the "all truth" into which the spirit was to guide, according to the gospel of John. These seven Church Epistles have the perfect embodiment of the all truth in every facet of life and living. II Peter 1:3 says:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:"

You could not have the "all things that pertain unto life" if you did not have all truth.

Not only is seven, the number of the epistles, perfect, but the order in which they appear in the Scriptures is also perfect. The epistles to the Thessalonians were written first, and yet they stand last in every manuscript. The reason being that the hope must be known in the mind of a believer. He must know and believe Christ is coming back and yet in practice, its position is last of all the church epistles for it is the final occurrence in this life here upon earth. The seven churches to which God addressed His seven epistles by the apostle Paul are Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. The remaining epistles in the New Testament are either general epistles, or epistles addressed to individuals. The seven Church Epistles present a complete course for every Christian believer in the administration in which we live. These seven epistles begin and finish the total education for every believer. They are the spiritual curriculum containing everything necessary for the believers standing and state, his walk, his total life. Ignorance of the seven Church Epistles has caused no small amount of error, and therefore, born-again believers have been susceptible to, and have been blown about with every wind of doctrine. They've had no foundation in which they securely rested, with no anchorage of the integrity of God's word on which they could depend. Consequently, they had no basic principle of truth on which to judge every standard of teaching and living.

Three of the seven Church Epistles stand out specifically and distinctly from all the others as being treatises, rather than epistles. These three are Romans, Ephesians, and Thessalonians. They contain so much more doctrinal (right believing) teaching as compared with the other four epistles. By treatises, I mean that these three are more elaborate, more exhaustive than the other four epistles that are simply epistolary. The word epistle basically means a letter, a written message, a communication. It is of literary excellence, but more brief than the treatises. The four epistles that are placed between the three treatises are in two pairs, with each pair containing respectively, reproof and correction in contrast with the three doctrinal epistles.

Romans, Ephesians and Thessalonians contain doctrine, which is instruction, right believing. Romans is doctrine, under it comes Corinthians and then Galatians. Corinthians

is the reproof and Galatians is the correction. There is one pair sandwiched in between Romans and Ephesians.

Ephesians again is doctrine. Then under this, you have Philippians, which is reproof, and then you have Colossians which again is correction. Then the seventh one lines right up here and that is Thessalonians. Thessalonians is the return of Christ, the gathering together, where there will be no more reproof and no more correction. That is why there is nothing after it. So you notice that the order of the epistles is not only perfect, but the reason for the order is divine and as such, Thessalonians stands last.

Believers must first and foremost understand what God has made Christ to be unto them, and made them to be in Christ. Until they learn these former truths from the Church Epistles addressed to the believers, they will simply continue to be occupied with themselves and will erroneously divide the truths connected with the Lord's coming.

The book of Romans must be studied and understood if we are going to understand the balance of the six Church of the Body epistles to the saints who are in Christ Jesus. The book of Romans stands as the cornerstone and the foundation of all Christian believing and education. Until its great lessons are learned and understood, all the rest of the epistles will be as so much confusion. If we wrongly divide and subsequently misunderstand the book of Romans, we are going to be wrong all the way through. God had the book of Romans placed first in all the Church Epistles because it is the foundation, the basic stepping stone, the threshold of all true Church of the Body teaching.

In Romans chapter one, the gospel of God's grace (the book of Romans) begins with the following words:

“Paul, a servant of Jesus Christ, called an apostle, separated unto God's gospel...”

And with this begins the record in the word laying the greatest foundational truths of all time, showing how every man is totally and utterly dead in sin and trespasses, living in utter ruin and completely helpless. Whether they be the ungodly Gentiles or the transgressors of the law of Israel, all alike are shown to be spiritually dead and lost; but in Christ Jesus, justified by God. In the redemptive process, as revealed in the book of Romans, God shows how He dealt with the root of all transgression, namely sin; as well as the outgrowth of the nature of man and its results in sins. God reveals how the saved sinner has been taken out of the deepest degradation in Romans and been justified by believing, and is united to Christ Jesus in his death, his burial and his resurrected life. Even though the old man nature continues to harass and endeavors to defeat the born-again believer and is ever present as a hostility to the truth of God. Yet, for those born-again of God's spirit, there is no judgment, and consequently no separation from the love of God which is in Christ Jesus our Lord, but only rewards.

In the first eight chapters, God indicates what He has done with the root of all sins, which are an outgrowth of sin, and how the saved sinner not only died with Christ, but is risen with him, and is made a son and an heir of God, and a joint-heir of Christ Jesus. The book of Romans begins with man in his utter degradation, and takes him to God. It deals with man's necessity. The remaining chapters (after chapter 8) of the book of Romans, give us the practical application of the principles set forth in the first 8 chapters.

The book of Ephesians starts technically at the close of the eighth chapter of Romans, and the book of Ephesians does not begin with man's ruin and being brought to God, but it indicates and starts with God reaching down to man and as to what God is in Christ to the

believer. Ephesians does not start from man's necessity, but from God's divinely designed purposes from before the foundation of the world. Ephesians is little concerned about what the saved sinner is made to be in Christ, but what Jesus Christ has been made to be unto the saved sinner.

The book of Romans is basically given to give us the knowledge of ourselves, while the book of Ephesians gives us the knowledge of God and His great purposes in Christ Jesus. In the book of Romans, we have the gospel of grace, while in Ephesians we have the mystery of this grace totally revealed. In the book of Romans, we see the people of Israel as transgressors, and the Gentiles as sinners individually, while in the book of Ephesians we see the one new man called out from both Jew and Gentile. In the book of Romans the saved sinner is declared dead and risen with Christ; in Ephesians, this same believer is shown as seated in the heavenlies in Christ, while in Thessalonians, this same believer is seen forever in glory with Christ. The book of Romans takes up the sinner in his lowest depths of degradation—Thessalonians deposits him on the throne of glory, to be forever with the Lord. But midway between Romans and Thessalonians stands Ephesians, which gives us God's view of the saved sinner, who by believing, has already been seated with Him in the heavenlies.

In the book of Romans we are taken out of the miry clay of total defeat, and in Ephesians, set upon the rock, and then upon the throne, according to Thessalonians. Nothing in the entire word of God is so dynamically real, nor in all biblical revelation so unique as Romans, Ephesians, and Thessalonians, standing so distinctly, nothing else like it found anywhere! These epistles are all ABOUT us, and they are all TO us. Thus, the entire course of curriculum for the saved sinner, the Christian believer, is completely complete and perfectly perfected in the seven Church Epistles.

The book of Romans starts at the lowest point – Thessalonians takes us to the highest. No one can proceed any further in any direction. It is the “all truth.” The book of Romans begins with every man dead in trespasses and sins, and ends with him on the throne of glory. The book of Romans begins with beggars, and ends with heirs of God and joint-heirs with Christ Jesus. Having been brought low, we are lifted up. Having been poor, we are made rich. Having been dead, we are made alive to be caught up to meet the Lord in the air and so forever to be with the Lord.

In Romans we are justified in Christ, in Thessalonians we're glorified with Christ where there is no reproof or correction, only praise and thanksgiving. There are no Church Epistles addressed to the born-again believers, the saints, beyond this because there is no higher truth to be taught or learned. This is the “all truth” into which the spirit was to guide. The consummation has been reached. This is the highest grade in the school of grace, where the holy spirit is the great and true divine teacher. It is our education in the school of grace that will make known unto us our proper standing and state in Christ Jesus. It is certainly something to have such great truth in matters of such great importance.

BACKGROUND & STRUCTURE

Thinking of the book of Romans and working the book of Romans, I see it as a great building, and as a building, needs a true, solid, and good foundation. So I see the great hallmark of the book of Romans (which is the first great Church epistle) as the foundation of the “all truth” referred to in John 16. Thinking of it as a foundation for the “all truth,” Hebrews 1:10 has a very interesting way of talking about it:

“And, Thou Lord in the beginning [before the overthrow] hast laid the foundation of the earth; and the heavens are the work of thine hands.”

That certainly has to be a true, solid, and good foundation. In the book of Proverbs 8:29:

“When he [God] gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth.”

In I Corinthians 3:9-11:

“For ye are labourers together with God: ye are God’s husbandry, ye are God’s building.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.”

Jesus Christ is the only solid foundation! No other foundation can anyone lay. In Ephesians 2:19 and 20:

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;”

If you’re built upon the foundation of the apostles and the prophets, you will have to be built upon Christ Jesus who is the chief cornerstone. In II Timothy 2:18 and 19:

“Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

The foundation of God standeth sure! We saw it in Hebrews and Proverbs. The foundation that God originally laid for the earth, the foundation that He laid in Christ Jesus; these things all stand true, solid, and sure. One more from Proverbs 10:25:

“As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.”

The great Church epistle of Romans is the foundation for the “all truth.” Those who criticize the accuracy or the greatness of the book of Romans and its godly position in the

word are like the wicked, the whirlwind passes over and it is no more. But the righteous, the believers, the sons of God who really desire to walk on God's Word, they know it as an everlasting foundation – and that is exactly what the book of Romans is for those of us who love the Lord Jesus Christ and his appearing. It is the foundation of the all truth that John 16:13 speaks about.

In order to illustrate some of the things from the book of Romans, I've drawn a circle to clarify certain things in the book of Romans.

In the book of Romans, you have this following division here on the outside. Starting with 1:1, it carries over in the division to 5:11. That is the outer part (upper half) of that circle.

The inner part of the circle (upper half) begins with 5:12 and goes to 8:39. That is the inner part.

This outer part (lower half) begins with 9:1 and closes with 16:24. The inner part (lower half) is 16:25-27. That is how the book of Romans is broken up. It has an outer part, and within that outer part, you have 5:12 to 8:39. Then in 9:1, it begins again with a new division of an outer part of the circle, closing with 16:24, and the inner part are those three (3) verses from 16:25-27.

Now this outer part (upper half) deals with SINS. The inner part deals with SIN. This outer part (as far as individuals are concerned) deals with Abraham, and the inner part deals with Adam. It deals with Adam because it deals with SIN. The outer part deals with Abraham, and it will deal with SINS.

This word "sin" is used forty-one (41) times in the inner circle, and it is only used six (6) times in the outer circle — and it is not used at all in the bottom half of the circle. You may want to make the following notations for yourself:

The word "wrath" is used 12 times in the outer section,

" " "to justify"	" 11 times in the outer; 4 times in the inner
" " "justification"	1 time in the outer; 0 times in the inner
" " "judicial sentence"	2 times in the outer; 3 times in the inner
" " "righteousness"	28 times in the outer; 8 times in the inner
" " "righteous" used	5 times in the outer; 2 times in the inner.

Justification and righteousness are the theme of the outer section.

Additionally, the words "pistis" or "*pisteuō*" are used 57 times in the outer section and only once in the inner section, ["pistis" – 38 times; and "*pisteuō*" – 20 times] The word "pneuma" is used 34 times in the book of Romans – 12 times in the outer section, and 22 times in the inner section, with 21 of the 22 occurring in chapter eight.

These are just a few of the great words that are used in Romans. As you develop and work the book of Romans, you begin to see why these things become so important.

You never find the gospel of God explained in the book of Acts but you only see it in practice in the book of Acts. It is in the 7 Church epistles that we have the complete curriculum of everything for us to come to a full and complete understanding of our state, as well as our standing with God, and in the eyes of God. This is true because of the integrity and the accuracy of His word, which makes known God's will.

I believe that the book of Romans is the foundational revelation of the mystery, and it clearly indicates and shows what the believer is in Christ, and what Christ is in the

believer. There are only two (2) basic divisions to the whole book of Romans – Chapters 1 through 8 and the second division in Chapters 9 through 16. The first 8 chapters are doctrinal in this epistle and these first 8 chapters present the knowledge of “SIN” as the root, and of “SINS” as the product or fruit of SIN in a believer’s life. With Chapter 9 begins the detailed and rather comprehensive explanation of the gospel of God as it relates itself to the knowledge of God, and God’s purposes in His son, Christ Jesus.

From a doctrinal, teaching point of view, the book of Ephesians begins after the eighth chapter of Romans because the book of Ephesians deals with our being seated with him in the heavenlies. So the 3 great revelation teaching epistles are Romans (1 through 8), which shows our being dead and risen with Christ; Ephesians, which shows our being seated with Him in the heavenlies; and Thessalonians, which shows our being with the Lord in glory forevermore. Without the right believing foundation of Romans, you could never understand the mystery, and the rest of the revelation in Ephesians and Thessalonians.

The book of Romans divides itself basically like this:

1:1-6	Introduction
1:7	Salutation
1:8 - 10	His Prayer for Them
1:10 - 13	The Journey (his desire to visit)
1:14,15	Paul’s Ministry of God’s gospel

At the close of the book of Romans, this order is just reversed and it puts it like a vise.

1:1-6	Introduction	16:25,26	The Mystery revealed
1:7	Salutation	16:1-24	
1:8-10	His Prayer for Them	15:30-33	Their prayer for him
1:10-13	The Journey (his desire to visit)		
1:14,15	Paul’s Ministry of God’s gospel	15:14-21	

Romans 1:16 through 5:11 deals basically with SINS. Sins are the product, sins are the fruit of the old nature, the old man. While in 5:12 to 8:39, he deals with SIN singularly because he deals with the basic root of SIN, which is the old nature, the old nature itself. SINS are the fruit of SIN. SIN is the root, it is that old dead in trespasses kind of man - that’s SIN, which issues and manifests itself in SINS. That is why in 5:12 through 8:39, he deals with the basic root of all SINS, which is SIN.

Verses 16 and 17 in chapter 1 are where you see the power of God and the righteousness of God declared. Without the gospel of God, we would never have known the righteousness of God. You know the righteousness of God because of the gospel of God.

STRUCTURE OF ROMANS

1:1 - 6	Introduction
1:7	Salutation
1:8 - 10	His Prayer for Them
1:10 - 13	The Journey; Paul's Desire to Visit
1:14 - 15	Paul's Ministry of God's Gospel
1:16 - 17	The Power & Righteousness of God Declared
1:18	The Wrath of God Revealed
1:19 - 3:20	The Wrath of God Described, Set Forth & Explained
1:19 - 3:20	Man's Ungodliness Stated

Relative to Gentiles (1:19-32)

1:19,20	God's power known
1:21a	Glory of God rejected
1:21b,22	The consequence - mental corruption
1:22,23	Glory of God degraded
1:24 - 27	The consequence - body degraded
1:28	Knowledge of God rejected
1:28 - 31	The consequence - mental corruption
1:32 - 2:1	God's judgment known

Relative to the Judeans (2:1-29)

Relative to both Judean and Gentile (3:1-20)

3:21 - 5:11	What God did FOR Us
5:12 - 8:39	What God did IN Us

How any man can believe anything else but that the word of God was divinely inspired, and that holy men of God spake as they were moved by the Holy Spirit is beyond my understanding because the order of the word is so orderly and so perfectly ordered, that it certainly could not have happened by accident. It had to happen by divine Providence.

Before 5:12, we were children of wrath, so God did for us what we needed and revealed His power and righteousness unto us so that it could be imputed unto us on the believing principle.

Romans 3:21 - 5:11 specifically shows what God did FOR us, because with 5:12, you begin the new position of the man in Christ, his standing only. Man's standing is changed, not his state. Man's state is never changed until man renews his mind according to the revelation of God's word, but his standing became one of a son.

"Righteousness of God" is used 8 times in Romans. The number eight indicates a new beginning, or resurrection perfection. These eight usages are in 1:17; 3:5, 21, 22, 25, 26; and 10:3. The "all truth" has in it, the mystery. The "all truth" is not the mystery, but the "all truth" has the mystery in it. Jesus Christ said he would lead us into "all truth," but he himself did not know the mystery, so Jesus Christ had to be speaking by direct revelation. The "all truth" is in those seven Church epistles, for in those epistles we find what Christ is IN us, and we find out what we are IN him. In Acts, they were practicing some of the principles of the mystery before it was revealed, or make known what the mystery was.

You do not find the gospel of God explained in the book of Acts. You'll see it practiced because it began on the day of Pentecost, but the explanation of what it was that really came had to wait until sometime later when the mystery was revealed to the apostle Paul.

In 1:1, it says "Paul, a servant of Jesus Christ..." The word "servant" is the word "doulos." It means slave; bonded; sold out; committed. A slave of (of for) Jesus Christ. An interesting paradox in life is that the more you become a slave to Jesus Christ, the more freedom you have in life. That's the paradox, but it is always true. The more you are a "doulos" for the Lord Jesus Christ, the more freedom you will have. Freedom is never determined by where you are, but by in whom you are. Paul was in jail, but he was totally free, while you know other people who are not in jail, but they are in complete bondage. There are only 24 hours in every day, so we have to make those moments count, for once the time is gone, it is gone forever. This is why it opens this book of Romans talking about an individual being a sold out, marked out "doulos," a slave. Anything less than that will always keep mankind living below par. Everything opens in the individual believer's life by that individual realizing he is a "doulos," a slave, one who does not vacillate, who does not blow about with any wind of doctrine, but he is absolutely a "doulos." There is no other way to go if you want the sure foundation of the greatness of the church of the body to be magnified in your life, or the life of the community, or the society, or the culture, or the world in which we live. It all has to start with you being a "doulos," having made that decision of where you have said in the innermost part of your being — "Having done all, I stand!"

No matter what the world may say, no matter what people may say, no matter what your best friend may say, you know what God in Christ did FOR you, and what God in Christ is IN you. That is the foundation of the book of Romans; a "doulos," a bonded slave, completely sold out, completely dedicated. In Deuteronomy 15:12:

"And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee."

In Exodus 21:2:

"If thou buy an Hebrew servant, six years he shall serve and in the seventh he shall go out free for nothing."

In Exodus 21:5 and 6:

"And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free
Then the master shall bring him unto the judges, he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever."

That's the marking, that's the usage of the greatness of the word "doulos," where the individual makes the commitment to serve the master all the days of his life.

Paul, a "doulos" and whenever you are a "doulos," you are a "doulos" basically in one of two categories – either for the wrong god, or for the right one. Either you are going to be a sold out "doulos" for the spiritualists, the occult, witchcraft, that side; or you get sold out to the true God, and His wonderful son Jesus Christ.

Paul, a “doulos,” not to the wrong side, but a “doulos,” a sold out one, earmarked, branded with God’s brand on him, for the Lord Jesus Christ.

Romans is listed first, of the seven Church epistles, for it teaches the great foundational doctrine. Although Thessalonians was written first, it is placed last. Thessalonians is the great comfort to the church, as it deals with the return of Christ. So God gave it first to edify the body. Paul was so absolutely certain of Christ’s return, the knowledge of that return, the believing and truth of that return, that he was able to stand faithfully day after day, being that “doulos,” and the apostle Paul believed that Christ’s return was imminent; but Christ will return when the body is full. That is why every individual is always looking for his return now.

To build this in-depth spiritual perception and awareness, we are going to have to read God’s word, study it, dig it, live it, breathe it, walk on it, and run with it every moment of every day of our life. When you once begin becoming that kind of a “doulos,” then you get a feeling for the word, and that is what I mean by spiritual perception and awareness; where you get that spiritual knowledgeable awareness of the integrity and accuracy of the word and the great foundational scripture for the body of the Church, the mystery. As you develop this in-depth spiritual perception and awareness, you become absolutely and unalterable committed to the integrity and accuracy of God’s word, to stand faithful to God and His word all the rest of the days of your life.

ROMANS 1:1
“DOULOS”
September 26, 1978

I brought in this evening a copy of the Englishman's Greek Concordance of the New Testament. One of the reasons I brought it is because there are discrepancies in Young's Analytical and Bullinger's concordances relative to a word that I used last week with the Corps. That word is the word *logizomai*. I had letters this week saying I was really wrong in what I said. I think I was wrong in what I said, because I have the script in front of me and it says in the script that the word, “imputed, reckoned, counted,” is the Greek word *logizomai*, and it's used twelve times in Romans. What I meant to say is that it's used twelve times in the first four chapters of Romans. The real thing I wanted to say was that it's used eleven times in the fourth chapter alone. Its first usage is in Romans 2:26.

One of the mistakes that we made is that I said that it's translated “imputed, reckoned, counted.” Just those three words are all I gave you in those chapters. It's translated other ways in other places in the Book of Romans, which I will handle when we get to it. The reason I stated this is because I was getting ready to show you that in this fourth chapter, it shows God as the active one and the believers in the passive sense. To be used eleven times in one chapter is really significant. So I apologize to all of you for not being more accurate in what I said. I do want to thank you for immediately sending me the notes reminding me that I was not accurate.

I discussed reckoned, imputed and counted. Tonight I'll give you all of them. Here are the records from the whole Book of Romans. The word *logizomai*, completely in the Book of Romans is used nineteen times. Eleven of those are in one chapter, and only one precedes the fourth chapter to make the twelve that I was talking about.

It's used in Romans 2:3 as “thinketh.”

Romans 2:26 as “counted”

Romans 3:28 as “conclude”

Romans 4:3 as “counted”

Romans 4:4 as “reckoned”

Romans 4:5 as “counted”

Romans 4:6 as “imputed”

Romans 4:8 as “impute”

Romans 4:9 as “reckoned”

Romans 4:10 as “reckoned”

Romans 4:11 as “imputed”

Romans 4:22 as “imputed”

Romans 4:23 as “imputed”

Romans 4:24 as “imputed”

Romans 6:11 as “reckoned”

Romans 8:18 as “reckoned”

Romans 8:36 as “accounted”

Romans 9:8 as “counted”

Romans 14:14 as “esteemeth”

Logizomai is an interesting word.

I also said to you last week that the more you become a slave for Jesus Christ, the more

freedom you have, which I described as a paradox. It's true. Freedom is not determined by where you are but by what and in whom you are. Paul was in jail, yet he was totally free. Others are not behind bars in jail and are totally in bondage, enslaved. The more you become a slave of the Lord Jesus Christ, the greater freedom you will have in your life. The second word in the Book of Romans is this word "slave." The first word is Paul. The second word is the indefinite article, "a." The third word is *doulos*. That's the word translated "servant," which means a branded slave.

When a child is born, that person is born to live. For an individual to be born again, he is born to serve. Anyone who is ever called to be an apostle will have to absolutely be a servant, a *doulos*, a marked out one, and that by self-will and determination, a slave to the master by his own will and by his own choice because of his love for the master where his whole heart is.

Tonight I'd like to set for the Corps all the great principles from the Word on *doulos*. I do not know how many more verses there are than those I'm going to cover tonight. But I do not know of any more principles in the Word.

First of all, Jesus Christ was a *doulos*, and Jesus Christ is the primary example to every born again believer.

I Peter 2:21

Philippians 2:5-8

To me it's absolutely significant that the second word in the Book of Romans is *doulos*, telling me that we are beginning to unfold the church epistles. And the first thing for that man or woman is *doulos*. If you don't have that, the rest of your life is just going to be messing around. That's why I believe it stands first in Romans, so you never forget it.

"Form of God" has caused no end of confusion. "Form" is the genitive of origin. It literally means "who being in an eternal appearance given by God." That was because he was conceived in the womb of Mary by God's creation. That's how he got the form. God created that seed within Mary. Mary nurtured that baby within her.

"Equal" is agree.

Our example, Christ Jesus, equal or agreeing with God. (Number one quality)

No reputation is number two quality of a *doulos*. No reputation means empty of self, place your life under by your will, by your self-determination.

Jesus Christ made himself of no reputation. That means he placed himself under, emptied himself. He humbled himself.

"Took" is *lambanō*.

"Servant" is *doulos*.

He wasn't born; he took it. He had freedom of will, self-determination. He deliberately took upon him the form of a slave. He had the form of God. Now he took upon him the form of a servant, slave, *doulos*.

You become what you look at. Jesus Christ looked at God's Word. He looked at what God's son was to be and he took upon him the form of a *doulos*. Jesus Christ took the form of a *doulos*. A man who had at his command legions of angels, all the power, the authority.

Made in the likeness of men – That is item number four. He looked like a man; he acted like a man. Men who are real men have to be *doulos*; they have to stand.

“Fashion” is *schēma*.

Humbled himself – opposite of being proud.

Became obedient is number seven. He was obedient all the days of his life. Obedient to the end that if he had to die, he still was going to be a *doulos* by being obedient to God.

Hebrews 12:2

Philippians 2:8

Philippians 2:9

Because he was a *doulos* God exalted him.

Those are the eight great principles that I see in Verses 6-9 of Jesus Christ as a *doulos*.

Romans 1:4

“Declared” is marked out, a *doulos*.

Jesus Christ was not only our example; he was a *doulos*. He was the son of God but you are a son of God. And you must become a *doulos*.

Hebrews 3:1

Jesus Christ was not only our example; he was not only a *doulos*; he was an apostle.

Hebrews 3:2

Appointed – chose; That’s what, a *doulos* is – faithful, steadfast, trustworthy, even unto death. He’s one that agrees with God. How can I agree with God? I have to know the Word and I have to believe the Word and speak the Word that tells about God.

Hebrews 3:5

“Servant” – slave; Moses was a *doulos*.

Joshua 1:1

Servant – *doulos*

Joshua 1:2

Servant – *doulos*

Numbers 12:7, 8, 9

A *doulos* is faithful.

So not only was Jesus Christ an example, a *doulos*, an apostle, but Moses was also a *doulos*. To a *doulos* God said He was going to talk mouth to mouth. That’s fantastic.

If you’re a *doulos*, committed, sold out with these characteristics that the Word or God sets, God will speak to that man or woman mouth to mouth.

The first usage of this word in the New Testament speaks loudly also.

Matthew 8:8

“Servant” is the word for child, *pais*.

Matthew 8:9

The man under authority was the centurion unto whom Jesus had said that he would come and heal that child in Verse 7.

Mark 13:34

Servants – *doulos*; a *doulos* is a man or one under authority.

Matthew 8:9

That's a *doulos*. The Word of God says something and you just do it.

A man under authority is a *doulos*. That's its first usage in the New Testament.

Matthew 10:24

Disciple – follower

Servant – *doulos*

No slave; *doulos*, is ever above his lord. The master is still the master. You and I are never above the Lord Jesus Christ.

John 13:16

Servant – *doulos*

Sent – apostle

Who sent the Lord Jesus Christ? God. The slave, *doulos*, is never greater than his lord. Nor is an apostle greater than the one who sent him. No person will ever be an apostle without being a *doulos*.

John 15:20

Servant – *doulos*

Matthew 20:27, 28

Servant – slave, *doulos*

A principle of a *doulos*, one who ministers. So if you are going to be a leader, you have to be a *doulos*. No great leadership will ever be resident in a man or woman who is not a *doulos*.

Mark 10:44

Acts 4:29

Here's a principle of a *doulos*. Boldness. A *doulos* who speaks the Word with all boldness.

Romans 6:16, 17, 18

Servants – *doulos*

Romans 6:20

I Corinthians 7:22, 23

The more you become a slave to Jesus Christ, the more freedom you will have. That's what this verse is saying.

Servant – *doulos*

Christians, for the most part, have not been *doulos* of the Lord Jesus Christ; they have been *doulos* for religion.

You're bought with a price.

Putting that together with II Corinthians 4:5.

II Corinthians 4:5

Servants – *doulos*

Galatians 1:10

Servant – *doulos*

You can't please men and be a *doulos* of Christ.

Galatians 4:7

Servant – *doulos*

That *doulos* as a son – You are no more a servant, but you have become a son. We are sons of God by birth. [The Children of] Israel were sons of God by adoption. But we are no longer *doulos*, but a son, means we have been brought into the family. Now we are closer than we've ever been before. Now by freedom of will being a son, I choose to serve him as a *doulos* to the uttermost.

Exodus 21:2-6

“Plainly say” means by freedom of will. This is not a cruelty. The master doesn't do it to hurt because this individual has chosen to serve the master, to be his *doulos*, willfully. So the master puts his brand on him.

(Example of Tick Jr.)

The word for “master” is lord. When you confessed with your mouth the Lord Jesus, did he put a hole in your ear? But what did he give you? You spoke in tongues. Speaking in tongues is the external manifestation that you are a *doulos*. You're marked. You've got the brand. That is the Holy Spirit's marking of a *doulos*. Old Testament, ear lobe. Book of Acts, speaking in tongues.

Deuteronomy 15:12-17

Nailing him to the door meant that he was forever his, not to misuse but to bless. Not for the master to get him to do tasks the master himself was not willing to do, but because of love. He became a *doulos*. The master loved the *doulos*.

Acts 2:4

The Hebrew *doulos*, what was the evidence when he moved among the people that he was a *doulos*? What was the evidence in Acts 2:4 that they were born again. They *plēthō*. That's the Christian's mark that God puts on him. Like the master put the awl through the ear to the door. It was the master's mark upon him.

I John 4:19

The Old Testament *doulos* loved the master because the master first did what? We love God and His wonderful son, Jesus Christ, because He first loved us. That's why we become *doulos* and love Him. Isn't that wonderful?

Ephesians 6:6

Servants – *doulos*

Doing the will of God from the heart because as *doulos* that's the least we can do, because

God so loved that we love, because He first loved us we love Him. And we deliberately allow Him to nail us to the door. By the freedom of our will we are sold out.

I Peter 2:16

Servants – *doulos*

The more you become a *doulos* of Jesus Christ the more freedom you have because Jesus Christ is your savior, but God is our Father. By way of His son, Jesus Christ, we are free. You are not free to sin, but you are free to live with the love of God in the renewed mind in manifestation. You're a *doulos*. That's where the freedom is. There is no freedom in sin, only enslavement. People use the freedom as a cloak of maliciousness to draw other people away.

See why I told you the Book of Romans started with *doulos*?

Colossians 1:7

fellow servant – fellow *doulos*; now in a different category. So far I've only been dealing with *doulos*, but I saw on the horizon the fellow *doulos*. I saw it where Christ is my savior but God is my Father, so I am a fellow *doulos* with Christ for God. But here is the scripture that defines a fellow *doulos*. Epaphras was one who heard the Word from Paul and he was a fellow slave, fellow *doulos* to Paul. Like Paul, he too was a *doulos* of Christ, his savior, walking for him to glorify God, his Father.

Colossians 4:7

fellow servant – fellow *doulos*

We are fellow *doulos* in the lord. Yet, these men were fellow *doulos* to Paul who taught them the Word.

Someplace in the epistles it says you are not to forget the man who taught you the Word.

Galatians 6:6

Galatians 6:7

That's the fellow *doulos*.

Philippians 1:1

Timothy was also a *doulos*.

Colossians 4:12

Now you understand the difference when the Word speaks of a fellow slave? A fellow slave is a slave of a slave. Paul was a slave of Jesus Christ. He taught the Word, then those men became slaves of Paul. That's what the Word means when you read in Acts that they ministered to him. Here it says Epaphras was a *doulos* of Christ.

James 1:1

Servant – *doulos*

Paul was a *doulos*, Moses, Joshua, all those men *doulos*. Paul, Timothy, Epaphras, James.

II Peter 1:1

Servant – *doulos*

Jude 1:1

Servant – *doulos*

Romans 1:1

Paul, *doulos* of Jesus Christ. Let's watch that *doulos*.

Acts 9:5

The first thing on the road to Damascus when Paul was born again, the first' thing, in Verse 5 is, "Who art thou, Lord"? The first thing is to know the Lord. The way you know the Lord is through His Word.

The second thing he said was "Lord, what wilt thou have me to do"? (Verse 6)

Acts 9:15

a chosen vessel – *doulos*

That is Paul, Romans 1:1, Paul a *doulos*.

Who are thou? What will you have me to do? It all starts there for a *doulos*.

Acts 27:23

Moses, remember? Mouth to mouth. Paul – There stood by me the angel of God.

Here's the reason. "Whose I am and whom I serve." It's God whose he was and God whom he served.

I Corinthians 7:22, 23

I Corinthians 6:19, 20

In 7 it talks about an individual being bought with a price. Individuals bought with a price make up the body. The individual is the tabernacle. The individual is a *doulos* of God. The individuals together make up the temple. All the tabernacles together make up the temple that it's talking about in 6:19. That temple we have of God, you are not your own, because you are bought with a price. Therefore, glorify God in the body of the temple. No one is ever a *doulos* until you know what he, Christ Jesus did FOR you. Nor will you be a *doulos* until you know what he, Christ Jesus, did IN you. How he gave remission and forgiveness of sins. How He made you His son.

You have to have the great knowledge and recognition of whom you really are, to whom you really belong, not only as an individual but as a body. That's why the word says to be especially good to the household, because you can be a member of a household and extricate yourself by your walk, by your broken fellowship. You are still in the family but you are outside the household. You have split off from the temple, the body, because you are doing your own trip. We are no longer of one mind, same opinion, same judgment. But true *doulos* are of that one body, the temple, and we are especially good to the household of faith.

I Timothy 1:15, 16

Grace is unmerited favor. Mercy is his deliberate withholding of judgment. Merited judgment.

If you are a *doulos*, you are going to be longsuffering to those who are about to believe on him to life everlasting. (Example of baby)

Romans 1 – Paul a *doulos*. From the chief of sinners to a *doulos*. From the road to

Damascus, from the stoning of Stephen to a *doulos* is quite a trip.

I Corinthians 15:8, 9, 10

From being the chief of sinners persecuting the church to Romans 1:1 where the Word of God says, "Paul a *doulos*." That's not Paul talking; that's God talking. Paul's vocabulary but God's Word. Paul, *doulos*, sold out, committed, branded, marked, slave. Really something.

Luke 7:37, 38, 47

You never have any problem forgiving others as long as you remember that you were the chief of sinners. You won't have any difficulty as a *doulos* to remember to be kind and longsuffering with new children in the family if you'll remember how longsuffering God in Christ Jesus has had to be with you.

Luke 8:2

Matthew 28:1

You don't have devil spirits in you unless you have broken fellowship someplace along the line. Jesus had said to the woman with many sins that she had loved much and was forgiven. Here is Mary Magdalene. Who do you think went back to take a look? Mary Magdalene.

Matthew 27:55

Women who were *doulos*. Women who were sold out. Paul, chief of sinners, a *doulos*. Mary Magdalene, woman with seven devils, a *doulos*.

Acts 2:18

Servants – *doulē* (women)

Acts 2:22

Who do you think God would be the *doulos* to? Who do you think He'd be the apostle to? Jesus of Nazareth, example, *doulos*, a man, approved of God.

Acts 2:23

determinate – marked out, the *doulos* counsel; The *doulos* will. Jesus had been all marked out, all staked out, all bonded, by his own will and because of His foreknowledge. God knew that Jesus of Nazareth would be a *doulos*. He knew that he would study to show himself approved by rightly dividing the Word. He knew that even though he would be tempted in all things, yet he wouldn't sin. He was the example of all examples, the *doulos*. That's the meaning of "determinate."

II Corinthians 4:10

I do not believe that Paul when he held up his hands had the forms of a cross in his palm with the blood running out of it. Paul was marked out. Paul was a *doulos*. Paul was branded. He had the insignia. What right does an unbeliever have to touch the brand of God? They do it all the time if they can. None whatsoever. The Adversary has no right to put his dukes on God's branded people. We've been bought with the price of God's only begotten son. And we're branded.

Galatians 6:17

II Corinthians 4:5

Servants – *doulos*

II Timothy 1:3

Paul, a *doulos*, an apostle. I thank God whom I serve. Forefathers served. Paul also served. Why? Because he was a *doulos*.

A man is born to live. A man is born again to serve. Except a man is born again, all he can do at best is just live, which means exist until the end comes. When you are born again, you have eternal life. Having eternal life, the least you can do is to serve. When you are Way Corps, sell out. Sell out to serve, because you have a greater knowledge of God's Word, you must be a greater *doulos*. That's the Word. If you want to bring stuff on yourself and live below par, then just do less when you're a Corps grad than when you first got born again.

Here are some of the characteristics.

II Timothy 2:22-26

A *doulos* of the Lord has to be apt to teach. Able to teach. Patient in humility or meekness.

Reason? That people may recover themselves out of the snare of the devil, and that people will come to the acknowledgment of the truth (Verse 24).

Romans 1:1

Paul, a *doulos*. called, separated unto the gospel of God. **Romans 1:4, 5, 6** Jesus Christ, marked out the son of God.

People, I know nothing greater than to be a *doulos*.

ROMANS 1:1
“THE GENITIVE OF RELATIONSHIP”
October 3, 1978

[This teaching was done by Dr. Wierwille and Rev. Cummins.]

Last week I taught you the word “servant” and told you technically that second word in the Romans 1:1 is servant. Then I said, “Paul, servant of Jesus Christ.” The indefinite article is okay, but I wouldn’t need it. The emphasis would be Paul, servant. First thing is the man; second thing is his responsibility. He’s a *doulos*, a servant.

Now, the third word is a preposition. You can wrongly divide the Word on prepositions until you are blue in the face. I think we could start 1500 denominations over the misuse or wrong usage or changing of prepositions and not understanding them. In the Foundational Class we talk about to whom it’s written, the preposition. I teach you to watch to whom it’s addressed. For our learning. These details. The third word here is a preposition “of,” very small word. If you don’t understand it and you wrongly divide it, you’ve got problems.

Since this is the third word in here, and we’re really trying to set the basis for the Book of Romans for you, I’ve asked Walter tonight to handle this preposition “of,” and the importance of prepositions.

[The following is by Rev. Cummins.]

In Greek class we hand out a sheet that has all the prepositions on it and we go into a lot greater detail. But briefly, the thing you have to look at is whenever you see an English preposition, there are two possibilities behind it in the Greek text. Number one, it is a Greek preposition, or it is a function of the case of the words that are following it. Like Jesus Christ happens to be here in the genitive case. That’s why it’s translated “of Jesus Christ.” It’s not a specific preposition in Greek, although in English it appears that way. Whether it is a preposition in Greek or whether it’s a function of a case, it still does something similar. In either event, it limits the noun or the word that it modifies and generally in some geometrical fashion.

Example – Here’s a glass of water. The water in this, if we speak of the water being in the glass, does that draw you a geometrical relationship? Yes, it’s inside of, it’s enclosed within it. But if I said the water is on the glass, you’d have a totally different picture geometrically.

[Dr. Wierwille] But if you said the water is in the glass, it’s not really in the glass, it’s inside it. That’s why these prepositions are so important. When it talks about Christ in you, that gets to be real interesting.

Is the water really in the glass? No, it’s really inside of the container.

[Rev. Cummins continues teaching.]

If we spoke of it as being above the glass, then you could look for rain. If we spoke of it under the glass, it would be down here. Those are all prepositions that show you the geometrical relationship involved between the noun following and the noun that the phrase is modifying.

The genitive case will do the same thing. It will limit that noun in some geometrical

fashion. Generally, it's geometrical. At least it limits it in some particular fashion.

Two of the common prepositions in Greek that come up every once in a while are *ek* and *apo*. Both of them are translated "from," but geometrically they draw totally different pictures. You have a circle. *Ek* means from, as going out from the middle of that circle, whereas *apo* means from, going away from the circumference of the circle. Both are translated "from," but they draw a totally different picture geometrically. If we had a glass of water and we used *ek*, the fish jumped out of the water, he'd jump out of the glass. If he moved away from the glass, he would already be outside and he would be moving away from it. That would be *apo*.

In Romans 1:1 "of Jesus Christ," it's not a preposition in Greek, although it is in English. But it's a translation of the genitive case. In Greek, there are 12 different usages of the genitive case. Most of those we can eliminate simply because of the grammatical construction here or the thought context. It's obvious that it's not those particular usages of the genitive case.

There are five of them that I'd like to go through briefly with you. It can only be one, but there are four others that should be considered, and I'll show you why it is not those four.

The first one is the **genitive of character**. It cannot be a genitive of character. A genitive of character is a word, a noun, used in the genitive case that has an adjective force. Like the word "might," or "strength." Like a man of strength is a strong man. Angels of might or mighty angels. Jesus Christ is not an adjective in force, although there are words that could be used to describe it in an adjective fashion, but not using the words "Jesus Christ." So it cannot be a genitive of character.

It cannot be a **genitive of origin**, or sometimes called a subjective genitive, because a genitive of origin means that the noun that's in the genitive case is the cause of the noun that the phrase is modifying. In other words, Jesus Christ would be the cause of Paul being a servant or slave. We by our free will make ourselves *doulos*. So it cannot be a genitive of origin.

Example of genitive of origin – Like love of God, it's the love that comes from God. Shows the cause, or where it comes from. Or peace of God, or the comfort of the scriptures. The comfort comes from the scriptures.

Now, another one, the objective genitive, or sometimes referred to as a **genitive of relation**. That's not relationship. Most of the grammars refer to it as the objective genitive. This is the only one essentially where the action is moving toward the noun that's in the genitive case. In other words, before we talked about the love of God. Now we talk about the God of love. It's God which gives love. See how the action is moving toward the noun in the genitive case. The God of love, or the God which gives love. Or God of peace, which is the God which gives peace. This cannot be the servant that gives, or servant leading to Jesus Christ, or servant toward. It could be service. If the word was service, it would fit. But not servant. A person can't be toward. A thing can be toward. So, it could not be an objective genitive.

Philippians 4:7

That is a genitive of origin. It's the peace that comes from God. The peace from; God will guard your hearts.

Philippians 4:9

Here it's the God which gives peace. That would be an objective genitive. So there you have the two used close together.

Another type of genitive is the **genitive of apposition**, and it is expressed equivalence, and it's translated "that is to say," or "which is." An example would be the temple of his body, or the temple, that is to say, his body. See how it's equivalent? Another one is the earnest of the spirit, or the token of the Spirit. The token, that is to say, the spirit. The spirit is the token. See the equivalence expressed? Or the breastplate of righteousness. The breastplate which is righteousness. That's the genitive of apposition. Sign of circumcision. The sign which is circumcision. Bond of peace. In Romans 1:1 this cannot be that, because it's not a servant which is Jesus Christ, since Paul is not Jesus Christ.

What is it? It's a genitive of relationship. It is expressing a relationship between the two nouns, between servant and Jesus Christ. The genitive of relationship limits the word that it modifies by defining the propinquity and affiliation that exists between the two words. Propinquity is a kinship or relationship. In other words, if you are kin to somebody or your family, it's a family relationship. But there can be other types of relationships. That's why I used the word affiliation. You could be affiliated in a certain way that's not bloodline.

But it defines that propinquity or that kinship that you have or the affiliation between the two nouns. That's what the genitive of relationship does.

There are three major subdivisions of the genitive of relationship. One is family relationship. Like if we said the son of John. Geometrically, look at it. You have John here, up above, and the arrow drawn down to the son. He's the son of John. If I said the mother of John, it would be just backwards. Now the arrow is going up. The mother of John. If I said the brother of John, it would be a horizontal picture. The brother of John. Okay? Brothers we think of as parallel. Family relationship is one subcategory.

A second one is servant, or slave, relationship. Like a slave of John. A slave or servant of God. This could only be in a vertical relationship. In this division of this usage it is expressed ownership because the slave is owned by the lord or master. He belongs to, might be a way to translate it. A slave of Jesus Christ. A slave who belongs to. It expresses ownership. Jesus Christ owns the slave. You were bought with a price.

The third subcategory is broad relationships. This category has many variations in it. The church of God expresses a relationship. It expresses ownership, but not in the sense that a slave is owned. The church of God or the church of a particular area. The church of New Knoxville. The Way of Ohio. It expresses a broad relationship between The Way and the area.

[Dr. Wierwille] Can you think of another synonym for "broad" that would define it more? That cannot apply to the kissing cousins. It's not family. My kissing cousins are that by birth. They are not that broad relationship.

[Rev. Cummins continues.]

Romans 16:10

Household, or place, of Aristobulus. Genitive case. That would be a broader thing than just immediate family. The whole household.

Romans 16:16

Churches of Christ – Church's relationship with Christ. It's a broader thing than family or servant.

I Corinthians 1:2

Church of God – It's the church's relationship with God.

[Dr. Wierwille reads Romans 1:7.] Called saints. Could "beloved of God, called saints," go in that broader relationship or is that the family relationship or servant relationship? What is this going to be when I get to Verse 7? I'm trying to get into my mind this broad relationship, the difference between son/family relationship, owner relationship and the broad relationship so that we can teach it very clearly. The first one I see as birth. The second one I see as purchased, like Christ gave his life, purchased us with his own precious blood.

[Rev. Cummins] Beloved could go under broad. It's not purchased but it's a whole different concept.

[Dr. Wierwille] When I develop this in Romans as I'm beginning to see it, the usage of the word "saints" is real neat in Romans 1, because the others are addressed to the church. This one is addressed to the saints, individuals. And we're going to have to handle the reason of the difference in the word. Why does it say this epistle is to the church? Romans says it's to the saints.

[Rev. Cummins continues.]

I Corinthians 15:9

Church of God – again expressing the relationship and putting the emphasis on "of God." Whenever it is in the genitive it puts that emphasis on the genitive. He was not persecuting any old church, but it was the church of God. It's a broad relationship again.

I Corinthians 15:23

They that are Christ's – They that are of Christ. Not expressing a family specifically, but a broader one.

Galatians 1:2

Unto the churches of Galatia – The churches of an area.

Galatians 1:22

Churches of Judaea – an area again.

Ephesians 6:17

Sword of the Spirit – The sword which belongs to the Spirit. It's relationship is to the Spirit. It's not a physical sword that belongs to a man.

Luke 2:49

The business that is my father's, broader category. Not the family relationship or the servant, but the business of my father, although both family and service would be involved in there.

[Dr. Wierwille] That will often be involved in the broader relationship. That one you just gave in Galatians was a neat one. Churches of Judaea. That's broad. Some of those illustrations aren't too good for me. I don't see them. I'm not clear on the broad relationship yet. I understood that one in Galatians. Like we would speak about all The Way Ministries of all the states. That would be a broad relationship, like the churches of Galatia.

[Rev. Cummins continues.]

I understand it as a catch-all, more or less, of a lot of things that express a relationship that will not fit directly into the family or service.

[Dr. Wierwille] Do you kids understand it? I think that one is going to take some added effort and work. You could wrongly divide the Word on this if it belongs in the upper category.

This will have to take that one great principle of the Corps, that in-depth spiritual perception and awareness, to find out whether it's a broad relationship or whether it's like a slave relationship or whether it's a family relationship. You have to go to the immediate context and the remoter context to make the decision of the genitive case. I think that's what you're going to have to do.

[Rev. Cummins continues.]

Back to Romans Chapter One. There's no problem with this one because it definitely goes with that second category of the slave, ownership. You could look at this and the slave was considered part of the family. But the slave came in a different way than by birth.

[Dr. Wierwille] We are sons of God by birth. We are *doulos* of God by willful decision on our part because of his ownership and purpose.

See why this preposition in the genitive case could just hang you up for months and years and get you wrongly dividing the Word? That thing is still running up and down my spine. You could wrongly divide the Word, and that's what has happened in so many cases regarding it.

[Rev. Cummins continues.]

Romans 1:1

Because it's a genitive of relationship, it's expressing a geometrical relationship between Paul and Jesus Christ, there Jesus Christ is the lord, master, and Paul is the slave down here. You've got the vertical relationship. It expresses ownership because we were bought with a price. You could translate it the slave of Jesus Christ, or the slave which belongs to Jesus Christ because of that ownership.

Now, I'd like to go back to the genitive of character to show you how that usage is used to emphasize things in the genitive case, but that also is true of other usages of the genitive. The genitive, because it is defining a specific relationship, that relationship is what is being emphasized in the context. Otherwise, some other word could be used. In genitive of character it involves a figure of speech called enallage. Enallage is a figure of speech that involves an exchange of one word for another, a form, a noun for an adjective, or whatever. This specific usage when talking about genitive of character where the genitive is used in place of the adjective. The example is from II Thessalonians Chapter One.

II Thessalonians 1:7

You don't even see a genitive case there, do you? Mighty is an adjective that is modifying angels. In the Greek text it is not an adjective. It's genitive case, and literally it is "angels of might." It's the figure enallage and puts the emphasis on the noun that's in the genitive case. It's angels of MIGHT. The emphasis is on the might of angels rather than on the angels. When Jesus Christ comes back, he's not coming back with just any old angels. He's coming back with angels of might, power.

Matthew 19:28

Throne of his glory. The emphasis is on the glory. Otherwise, it would say sit in his glorious throne. Jesus Christ isn't going to sit in any old throne. It's going to be a throne of glory. That's why the emphasis is on the glory.

Matthew 25:23

Here's one that is not in the genitive case. It's a normal adjective. The emphasis is on the noun. We're not emphasizing that he's faithful or good, but simply that he's a servant.

Matthew 25:26

Wicked and slothful servant – no emphasis on the wicked or slothful. Just servant.

Matthew 25:30

Unprofitable servant – It's an adjective, not genitive of character. Just normal usage.

II Peter 2:19

Servants of corruption – The emphasis is on the corruption. Slaves of corruption.

[Dr. Wierwille] In other words, when you want to emphasize the adjective, put it in genitive case. If they just want to emphasize "servant," or "angels of might," or "mighty angels," if they want to emphasize "angels," they say "mighty angels." If they want to emphasize the might of angels, they put it in the genitive case.

You talk about the Word of God divinely inspired. Holy men of God spake as they were moved by the Holy Spirit. These words become so singularly significant it just sends chills up and down your spine. How little people have really looked at the integrity and accuracy of the Word. That stuff is just fantastic.

[Rev. Cummins continues.]

Romans 6:12

Mortal body, dead body – There's the adjective used in front of the noun. No emphasis on dead or death. Just dead body.

Romans 7:24

Body of this death – Remember the Orientalism where the bodies were tied together? Emphasis on death.

On a genitive of relationship you have nouns used in relationship, but there's no adjective force as such with the noun. Like Jesus Christ, or God, or a man. Those are not adjectives in force. They are proper or common nouns that depict a person.

Romans 1:1

Paul, slave of Jesus Christ. It doesn't say Paul, slave, does it? No. He's not just any slave. He's putting the emphasis on the relationship with Jesus Christ. You could use some other form in English. You could say Paul, a Jesus slave, etc. But it would not have the emphasis as Paul, slave of Jesus Christ, where the emphasis is on who his owner is, who bought him with a price.

[Dr. Wierwille] Otherwise the emphasis would be on the slave rather than on the ownership.

[Rev. Cummins continues.]

Acts 16:17

Servants – slaves; It doesn't say these men are godly slaves. Slaves of the most high God. So they are not just ordinary slaves, but they are slaves of the most high God.

Matthew 13:27

Servants – slaves. It could have said that the slaves came and said to him, just any old slaves. It wasn't just any old slaves. It makes it specific that they were the slaves of the householder, the guy in charge. The top ones, emphasis being on the householder.

Mark 14:47

It could have said smote a slave. It wasn't just any slave. Slave of the high priest. He hit a big one. He didn't just cut any slave. See how the genitive puts the emphasis on it?

Romans 1:1

Paul, slave of Jesus Christ. It's not just any old slave. But it's putting the emphasis on Jesus Christ. You have that geometrical relationship where he is the owner. He is the lord. Paul was the slave, servant, *doulos*, of Jesus Christ, putting the emphasis on him. He wasn't any old slave, but he was a slave of Jesus Christ, the one that bought him.

Who would you rather be a slave to? Who would you rather belong to than Jesus Christ, the one who himself became a slave for us. Yet, God highly exalted him that at the name of Jesus every knee would bow. Who would you rather be a slave to? Paul a slave of Jesus Christ. Quite a two-letter word, isn't it?

[Dr. Wierwille] That's wonderful. Didn't we publish this in a magazine?

[Rev. Cummins] We have it in my Greek syllabus. I think we passed out individual sheets on it.

[Dr. Wierwille] The next thing we're going to do, he said slave, *doulos* of Jesus Christ. Now we're going to have to work Romans to find out why he's slave of Jesus Christ and not Christ Jesus. While I handle that I'll also handle the word "lord," because it comes up in Verse 7, and then tie it all together.

That first verse is a gold mine. It's really great.

The word "Jesus" is used 566 times in the Gospels, while "Christ" is only used 36 times in the Gospels. The reason why, that's what I'm after. Then you get to Acts and the church epistles. In Acts, "Jesus" is used 16 times and only 13 times in all the rest of the epistles. Total of 29 times from the Book of Acts on. "Christ" is used after the Gospels in the Book of Acts and epistles 217 times. It's really something.

When you teach like tonight and I see this Word, it just sends chills up and down my spine, because of the great integrity and inherent accuracy of the Word.

Bullinger is quite a piece of work. (Refers to Bullinger on prepositions and reads about "of" from appendix in Bullinger) Then he gives all of these, like genitive of origin, and then he has this one in here that I don't like at all. He calls it genitive of possession, which we don't like, because possession means that you are not free of your will. Walter and I have changed that to genitive of relationship or ownership, not possession. Two words that always stick in my craw – possession and create. Man creates nothing. Only God creates. Therefore, that word "create" we use very accurately in our vocabulary, as well as "possession." Once you understand the devil spirit world, that word possession just sends chills up and down your spine.

Then he's got genitive of character, or quality. Genitive of relation. He's got genitive of the ruling principle. Then he's got genitive of opposition, which we call equivalence. Then he has genitive of partition, a genitive of content.

Do you handle all of these when you handle prepositions in your syllabus?

[Rev. Cummins] No, I don't handle all of them. I think we handed out what Bullinger has in a couple of Greek classes on a separate sheet. We never go into great detail on it.

[Dr. Wierwille] Then we go to when "of" is a translation of a separate Greek word, which is not true here in Romans. You read it to them, all 14 of them, starting here with *ek*. This is a separate Greek word.

[Rev. Cummins] The first one is *ek*, meaning out from or from among. The second one is *peri*, meaning around. The third is *apo*, meaning away from. Fourth is *hupo*, meaning under. The fifth is *epi*; beside. Sixth is *epi*, upon. Seventh is *hyper*, over. Eighth is *en*, in. Nine is *eis*, which means into or to or unto. Ten is *kata*, down. Eleven, *dia*, means through. Twelve, *pros*, which means towards or in the direction of. Thirteen is *meta* or with. Fourteen, *emprosthen*, which means before or in front or in the presence of.

[Dr. Wierwille] Fourteen different words for "of." So every time you get the genitive case and you get into that preposition "of," you've got to look it up. Or if it's an independent translation of the word "of," like *ek*, *apo*, or *en*, you've just got to stop. It's that important.

It's really something how much time a man could spend just taking the genitive where it's translated "of" and working the individual words translated "of." I always, when I'm really working the Word, I'll always stop and look up what it is when I hit the genitive or any of the words.

Do you know anything better in your Greek than Bullinger on the prepositions?

[Rev. Cummins] No.

[Dr. Wierwille (refers to circle chart again)] This is really a mathematical illustration. Beautiful. See how a man could deceitfully handle the Word of God? You could take a preposition and squeeze it to prove your theological position. But when you're in Biblical research, we don't squeeze the word, but we work the Word from its immediate context or remoter context, from its usage of the single word, group of words. There are just so many things you have to work. That is why when we speak of in-depth spiritual perception and awareness as one of the Corps principles, that's why we're so concerned about the usage of these words.

ROMANS 1:1
“JESUS CHRIST”
October 5, 1978

Tonight I want to handle the words “Jesus Christ” in the first verse. The word “Jesus” is in the Old Testament the word “Joshua.” The Book of Joshua is Old Testament. The Hebrew word is Jehoshua. The Aramaic word is Yeshua. (The “e” is like an “a.”) In the Septuagint (LXX means Septuagint in so-called Christian literature) and in the New Testament Greek it is the word Jesus. The Hebrew and Aramaic is a compound word. Jehoshua is a compound word made up of Yah, which is a word used for God, but specifically Jehovah. The Je on Jehoshua represents and equals the name Jehovah. The other part of the word is Hoshea. The word Hoshea means saved or salvation. It is Biblically accurate. Only Jehovah saves, not Elohim saves.

Matthew 1:21

Jesus - Jehoshua, meaning Jehovah saves. That’s the meaning of the word “Jesus.” If the word Elohim was used here, we’d have some Biblical difficulties. Elohim is used of God as the Creator. Jehovah is used of God in relationship to that which He has created. If you just remember those two statements, it will be sort of interesting to you and enlightening as you continue working the Word. Whenever it’s God in His creative abilities, it will always be Elohim. But whenever it talks about God dealing with His people on a horizontal level, it’s Jehovah. Jehovah means God saves. Jesus Christ, in Matthew we read, “he shall save his people.” God dealing with His people, dealing with that which He has created as Elohim.

I absolutely sit in utter amazement at the greatness of the integrity and accuracy of the Word.

Isaiah 53:3-4

Prophetic regarding the coming of the Lord Jesus Christ. The reason I bring this up is I want to teach you as best I understand and know the usage of the word Jesus and the great facts and truths regarding it. I’ve shown you that it is Jehoshua like God saves. This God who saves has to be Jehovah on this level. Jesus is God’s salvation.

Sorrows – pains

Grief – sickness

Jesus Christ was God’s only begotten son on the level of humanity to redeem mankind. It was he who carried our pains, our sicknesses. He who knew no sin became sin for us that we should become the righteousness of God in him. He is a complete savior. Yet, when he was here upon earth, he suffered, not because he sinned, but he suffered for sin. In many respects you could say he was a man of sorrows.

Philippians 2:7-8

Just as Joshua in the Old Testament who saved God’s people at that time, so God’s only begotten son, Jesus Christ, endured all of the shame, suffering and everything else to save God’s people from their sins. The people who responded to God’s call basically never referred to him as Jesus. Even though he was here upon earth and at times they used “Jesus” only to explain something, they never really referred to him in that sense, because they did not want to stoop down to the reproof and sin area. They referred to Jesus as

master.

It's not just master where you read it. It's great master. The word is *rhabboni*, off of which we get another Hebrew word called rabbi. One great one is the master. The one is rabbi. A *rhabboni* means great master, while rabbi would simply mean master.

The Greek word when they referred to him as master is spelled *didaskalos*, meaning doctor, teacher, top exponent. 31 times used in the gospels. Jesus called himself that 8 times. People other than the followers of the Lord Jesus Christ called him that 6 times. I believe we ought to follow this great example and not refer to him so frequently as Jesus. One of the reasons I think we ought to pull off of this and use the words, Jesus Christ rather than Jesus is because that's all the devil spirits ever refer to him as.

Matthew 8:28-29

It's remarkable that they knew him as Jesus, and it's remarkable that the devil spirits knew he was the son of God. You have to be a Christian today not to know that.

It is also interesting that the word "Jesus" is used 566 times in the gospels. The word "Christ" is only used 36 times. However, from the Book of Acts on through the church epistles, it changes. "Jesus" is only used 29 times in Acts and the church epistles, and of those 29 times, 16 times it's in the Book of Acts, 13 in the rest of the epistles. "Christ" is used 217 times in Acts and the epistles. "Christ" in the Greek is *Christos*: in the Hebrew it's the word *masheeha*, messiah, and in the Aramaic it's the word *meshika*.

The word "Christ" literally means "the anointed one," specifically indicating the source of that one relationship. All the priests had to be anointed.

Leviticus 4:3

The anointed priest was to be to God's people like the messiah, the anointed one, the one who would take care of God's people. Like Jesus Christ is God's only begotten son, but every priest who was anointed was to be a messiah, the anointed one, to the people. But if that priest that's anointed do sin, "then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering."

Leviticus 4:5

Leviticus 4:16-17

For the anointed ones who were priests in the Old Testament, whenever they sinned, they had to go through this. Jesus Christ, the anointed one, however was without sin. Yet, he was the anointed one.

I Samuel 24:4, 6, 10

Saul had been anointed. Even though he was copped out, they didn't kill the priest (Leviticus), so David refused to kill Saul. David said he was the Lord's anointed.

I Chronicles 16:22

Psalms 2:2

Psalms 105:15

Psalms 132:16, 17

Ordained a lamp – means shining

Romans 1:1

First word, Paul; second word, servant; third, the preposition of. Then the words Jesus Christ. The emphasis is not upon the *doulos*, slave. The emphasis is on Jesus Christ. The reason Jesus is put first I believe is because it emphasizes his humility. He who knew no sin became sin. It emphasizes the humility, the rejection of the son of God who was the anointed one, the Christ. The anointed one is the called of God. An anointed one is one who has a Godly designed mission to perform. He has a task to accomplish, a job to carry out. Jesus, the Christ, was God's only begotten son, the anointed one. I read these scriptures about David not touching the anointed one and how, kings were cut off because they did touch the anointed one. Just imagine what must have happened and did happen in the history of the world of the time when they crucified God's only begotten son, the anointed one of all anointed ones. That must have been a bad day. It was.

This is why at this particular place in the opening of the Book of Romans it simply sets this in such a unique and wonderful way, "Paul, servant of Jesus Christ." A *doulos* of the humiliated one who was anointed, the anointed one. That's why it's used in this way.

In Verse 3 we're going to come up with the word "Lord."

Romans 1:3

Tonight I think we'll handle the word "Lord."

Mark 10:51

"Lord" is *rhabboni*. *Rhabboni* means great master.

John 20:16

It would be more accurate to say "great master."

"Lord" is the Greek word *kurios*, which means the mighty one, or principle one, the chief, the big chief, the ruler. It indicates authority and lordship. The lordship comes from the authority given because it is a legal ownership. Jesus Christ was God's only begotten son. Who created soul life for him? God. Whose son was he legally? God's. That's why he had to be lord.

Matthew 18:25, 27, 31, 34

Lord is *kurios*, legal ownership, the one with the authority.

Just because someone is called lord does not make that person literally God, the Creator, or Jehovah. Here is a man dealing with sense knowledge things upon earth and he is referred to as lord.

Put this down in the teaching of Jesus in the margin, at that place with Jesus going through all that, you have to read that parable that's in Matthew 22:33ff. The parable where a man owns a vineyard and sends a servant, a higher servant and then his son.

Matthew 12:35, 36

Even though the word could be used of God, it doesn't automatically mean God. You have to read it in its context and understand it. Like a woman's husband is called her lord, her god, only because of the authority that he is to take over the woman in the light of loving her as Christ loved the church.

Luke 12:36

John 13:16

Lord – *kurios*

Acts 2:25, 34, 35, 36

It's interesting to me that the last supper is not called Jesus' supper.

It's called the Lord's supper.

Acts 4:26

Romans 15:11

I Corinthians 10:26

I Corinthians 10:21, 22

John 4:19-21

This word "worship" gets so many times associated with the lord, worship the lord. I believe the word is *proskan*. I think that's the root. The word literally means to kiss. To worship means to kiss, to follow. Falling at his feet to worship him means they literally would reach out to kiss. (Example of the pope – sign of respect of authority)

Acts 19:35

Just because people fell down and worshipped Jesus does not mean that he was God. It meant a sign of respect and authority because he was God's only begotten son, the anointed one of God. If you have great respect for someone, then that someone for you is your lord, Biblically speaking.

As I worked this years ago in some of the Indian culture and Indian languages, the word "worship" is a highly respected word for temple sweeper, or a temple keeper. Why? Because a temple sweeper is one who bends over to sweep, and to bend over is to worship. That's where the word comes from. That is why the temple sweepers were looked upon very highly in the culture, because they were the ones who bent over to keep the place clean so that not only they worshipped God but all the rest of them could come into a beautiful place to worship God.

Matthew 15:22-25

She worshipped him. She bowed down. She showed him great honor.

Matthew 15:26-28

There is one more word that we must deal with, a Greek, word that is also translated as "lord, master." That is *despotos*, transliterated into our English word, "despot," which indicates the exercise of unlimited authority. It's used of God; it's used of Christ; it's used of believers (like if two shall agree). There are 10 usages of it in the New Testament: 5 are translated "lord"; 5 are translated "master."

The 5 for "lord" are:

Luke 2:29

Acts 4:24

II Peter 2:1

Jude 4

Revelation 6:10

The 5 for "master" are:

I Timothy 6:1, 2

II Timothy 2:21

Titus 2:9

I Peter 2:18

Words like the “Lord Jesus Christ” emphasize the absolute unlimited authority of the humiliated one, who is now seated in the heavenlies in all his messianic splendor awaiting the return. Christ the lord of Acts 2:28 emphasizes the messianic position of the anointed one primarily, and secondary, his absolute authority and the grandeur of it. That’s basically all I know at the present time about the usage of the words, “Jesus Christ” and the word, “lord.”

If you confess with your mouth Jesus, the humiliated one, as lord, the one with the ownership, the authority, thou shalt be saved.

To Israel he was their messiah. To us, he’s our savior and brother. That’s why you confess with your mouth Jesus as lord and not Christ.

ROMANS 1:1
“CALLED”
October 10, 1978

Romans 1:1

Literally, you could translate it “a called apostle.” Paul, a *doulos* of Jesus Christ, a called apostle. I like it just “called.” Paul, a *doulos* of Jesus Christ, called an apostle, separated unto the gospel of God.

The word “called” is a word I have an opportunity with. I want to set this before you, because there are segments in here I cannot fully explain. I’m going to try to share it with you to the best of my ability, but I wish I knew how to teach it with more detail, more accurately, to wrap it all up.

There’s a difference in being called. I can’t document it in a concordance, because a concordance is man made. But there’s a difference in a person who is called as a believer, to be called from being an unbeliever to being a believer, or to be called as an apostle. There seems to me there has to be a difference. Yet, I do not see any in the Greek words that are used in the text. When we are called as believers, the Bible says we are ambassadors, we’re soldiers. We’re called sons of God, from I John. That, to me, has to be considered in the light of this verse in Romans, where he was a *doulos* of Jesus Christ before he was called an apostle. Perhaps in God’s foreknowledge I could put this all together, because God in His foreknowledge knew when He called Paul to be born again, He also at that moment knew he would believe and get the ministry of an apostle. Perhaps that’s the best I can teach you.

This word, called, in Romans 1:1 is the Greek word *klētos*. It is used in Verse 1, Verse 6. To me, it says in Verse 1, a *doulos* of Jesus Christ called an apostle. See the change in Verse 1? Called of Jesus Christ. In Verse 7, called saints. Isn’t that tremendous in these three verses the usage of the same Greek word. Yet, in the context you can see there has to be some slight variation, because in Verse 6 they were the called of Jesus Christ. Paul had to be called of Jesus Christ before he could be called an apostle. Unless it’s in the foreknowledge of God where he would be called of Jesus Christ and apostle, which later on would come into fruition. In Verse 7, called saints.

It is also used in Romans 8, this same word.

Romans 8:28

I believe the first usage of this word is in Matthew.

Matthew 20:16

The word “chosen” has the same root word. Called is *klētos*. This is its first usage. I like the word “chosen” for called. We were called in Him before the foundation of the world, chosen in God.

I Corinthians 1:2

I Corinthians 1:24

Jude 1, 2

The root of this word “called” in Romans 1 is *kaleō* and its first usage is in Matthew 1.

Matthew 1:21

As I worked this word, you know, they called his name Jesus. They designated a name for him. I was thinking perhaps we could distinguish in the calling, like designated ambassadors, designated soldiers. You could be an ambassador for the Lord Jesus Christ and still not have a ministry of apostle, prophet, evangelist, teacher or pastor. I wonder if one phase of this word “called” could not be the special vocation where one phase of the word “called” is simply designated. Call his name Jesus, designated. Then his vocation became saving his people.

That’s about all I know about it.

Ephesians 4:11

I tried to work the word “gave.” He gave, so to be called an apostle has to also imply the “gave” of 4:11. How do you put together the “gave” of an apostle, with the “called” of an apostle, with the “chosen” of an apostle? You will have to handle this in your life and thinking.

Did he give SOME apostles or did he give some APOSTLES? From the text, you can’t touch it. I think it’s a combination of both.

I think you can see we’re dealing with something that’s not as simple as an “A B C” statement. It’s got a great in depth perception and awareness of God’s Word you have to have on just this word “called.”

I know of no man ever called with the ministry who has not been or is not a *doulos*. A ministry is not earned in the sense where you work for it. But if you’re not a working *doulos* you’ll never have it. It’s not given because of works. It’s given because of God’s foreknowledge, His mercy and His grace. But before you can be called as an apostle, I am confident you have to sell out. You get to that place where you’re a *doulos*.

So in the light of that, I think Romans 1:1 is absolutely fantastic. Called an apostle. It’s not something you educate people for. It’s not something you graduate from college or seminary with. It is a gift like Ephesians says. It’s a gift of God for the building up of the church, the edification, etc.

That’s all I know at the present time about the word “called.” I’d like for you to consider it in the light of what I’ve shared with you, watching the designation and the vocation.

The next word is the word “apostle.” We defined this word at one of our teachings as one who brings new light to his generation. It may be old light, but it’s new to the generation to whom he speaks. The Greek word for apostle is *apostolos*. *Apostolos* comes from the word *apostellō*. The preposition *apo* will tell you a great deal because it is from. It means from.

As we read in Ephesians, gave gifts from God. It is from God.

I Corinthians 9:1**Galatians 1:1**

By Jesus Christ – In that I see the designation. God the Father, who raised him from the dead – is where I see the calling of the vocation.

Paul an apostle. Very simple, not of men neither by men.

I Timothy 2:7

Preacher – I understand this word “preacher.” But the greatness of the preaching was the

teaching of the Word. I know this from the Book of Acts. (School of Tyrannus) a teaching ministry like Paul had, having the apostleship many times go hand in hand, but it's still not of men. Ordained an apostle. Ordained means set apart. Who sets apart? God. Ordained by what God did when He gave gifts unto men.

Acts 22:19-21

“Sent” is the word *apostellō*, which means to be sent from or for someone from somewhere.

Acts 26:17

It means the sent one.

It is in this light that I taught you last week, and I'm sure to some of you it must have been a revelation, that Jesus Christ was an apostle.

Hebrews 3:1

Christ Jesus was an apostle in the same sense that Paul was an apostle, as one sent. That alone would tell us that Jesus Christ could not be God. The sent one was Jesus Christ. God sent him. Paul was sent. In this sense the Lord Jesus Christ is called an apostle, because anyone who is sent has the authority of the one who sent.

Matthew 8:9

The sent one has to have the authority of the one who sent him.

Luke 10:16

An apostle is a sent one. He has the authority of the one who sent and he has the message to deliver of or for that one who sends him.

II Corinthians 10:8

An apostleship implies authority.

II Corinthians 13:10

It's an authority unto edification. That becomes very important in the ministry of an apostle. It's not one who is sent to destroy. It's one who is sent to bring new light to his generation to edify. Edify means to build up. It includes also the comfort, serenity, peace.

Paul sets in the first eight chapters the whole great truth of justification by believing what Jesus Christ did. All of this authority and greatness you're going to see.

Galatians 2:9

Galatians 2:8

Any man with the ministry of an apostle will have grace that was given unto me. You're saved by grace. But to have the ministry of an apostle seems to be a special over and beyond type of grace. That's all I know about it.

Ephesians 3:2

Romans 1:1

Paul called an apostle, a sent one who had the authority and power of the one who sent him, plus great grace. That's why he was separated. When you're born again you are separated, sanctified, called out. The ministry of an apostle, separated.

I think the senses world or “Christian” world would think that if you’re called as an apostle that puts you higher on the spiritual ladder. I do not believe that. I believe if you’re called an apostle you’re to be a greater servant to the people, not up the ladder but down on the ladder among God’s people.

It’s really fantastic to tie together the word “called,” the word “apostle,” and the word “separated.” Those three words are fantastic in this verse.

The first usage of “separated” in the New Testament is in Matthew 25.

Matthew 25:32

The Greek word for “separate” is *aphorizō*.

Acts 13:2

It is a sharp cutting, this separation, a distinctly, set apart deal. Separate me Barnabas and Saul.

Galatians 1:15

I think it’s this verse that blessed my heart in giving me an understanding that this call could not only be in designation but also in vocation, even before the foundations of the world because of God’s foreknowledge.

I think that’s a very significant verse. To separate must mean basically a calling out from, like out from among the dead, dead in trespasses and sins, sanctified, etc. Called by His grace is an added blessing and responsibility where he is responsible to God for carrying out the ministry that God gives him or makes available to him. That is why Romans 1, Paul, *doulos*, called an apostle, or called as an apostle, or a called apostle, separated. As Barnabas and Paul were separated, this apostle was called and separated. He’s got a special mission, a special job to perform. You and I knowing some of these things from the Word, we know there was given to him the ministry that manifested the administration of the mystery. What that mystery was all about was given to him, and that certainly was new light to a new generation.

ROMANS 1:1-3
“SEPARATED UNTO THE GOSPEL OF GOD”
October 17, 1978

The word “separated” simply means set apart. There are very definite lines. Paul, *doulos* of Jesus Christ, called apostle separated, set apart. When you’re called as an apostle, there are definite lines. People like to crawl in there, but they can’t. Only you and God know that. This word “separated” means there’s a line. When you’re an apostle you’re separated. People will try to crawl under that, because they always try to work you. But as far as God is concerned, anybody who crawls under it is finished. That word “separated” has definite lines of demarcation, separate bounds, definite bounds. If you want to see it from the Word, go to Exodus.

Exodus 19:12, 13

This is where the Lord said to Moses to go unto the people and sanctify them. To be sanctified is different in one sense than separated unto the ministry of an apostle.

Exodus 19:11

But all the people are not going to be on Mount Sinai. That’s why the Book of Acts says He made known His ways unto Moses: His acts unto the children of Israel. God told Moses the why and wherefore. The children of Israel only saw the results, the acts.

He said unto the people to be ready against the third day, come not at your wives, which he said don’t screw the night before. There must have been a lot of men who said, “We’re hot. We just cannot pray for one hour.” Why did the Lord tell them not to lay with their wives? Don’t ask me, ask the Lord. The Word of God is the will of God.

Exodus 19:15, 16, 17, 18

Exodus 19:20

What a wonderful man of God Moses must have been. It says in the Word that he was a man who spoke to God face to face. What a tremendous thing. And it wasn’t even yet the day of Pentecost. How far we live below par, because nobody wants to believe God’s Word, nor any man of God. That’s what the word “separated” means.

Don’t you touch the border of it. Whosoever touches it shall surely be what? Did God tell them? Sure He told them. Well, I don’t believe what God says, so I walk up and do what? Then I die and they say God is a cruel God. Who is man that he should judge God? Get off of it, sinfulness, wickedness, disobedience of man who thinks he is God.

Exodus 19:21-25

Exodus 20:1-3

That is the usage of the word “separated” in its first usage in the Word of God. That’s why I know what the word “separated” means in Romans.

Unto – “Unto” is the Greek word *eis* which means with a view to indicating an immediate result. Separated unto. Moses, remember? The line. Unto. You talk about accuracy of texts and minute detail. There it is. The word “unto,” with a view to, indicating an immediate purpose. Bullinger says a line starting at one point reaching to another point, not falling short in any way. That’s this word.

The gospel – “Gospel” means good news. If you needed \$1000 tonight or you’d die, and you got it, then that would be good news. If you were nigh unto death and you got healed tonight, that would be good news. The good news is the mystery. Yet, Paul doesn’t make mention of this here. Knowing the Book of Romans, it is the good news of the mystery. Yet, he never comes right out and says it until the last chapter.

Romans 16:25, 26, 27

The word “gospel” is *euaggelion*. The letters *eu* mean well. *Aggelia* means a message. The whole word means a well message. The word *aggelia* appears singularly like that, transliterated into the word evangel, carried over further into evangelist.

The gospel, the evangel, preached by an evangelist. What is a true evangelist? It can only be one who teaches or preaches the true evangel. So most of the stuff you have seen is counterfeit.

Luke 2:13

(Dr. Wierwille refers to Greek text – reads a form of the above word)

Agelos is translated “angel” and it’s “gospel” also. When you work this, whenever an angel is mentioned, he always brought a message. He never sang! But boy, what a message they delivered. That’s why that word means angel, messenger, gospel. Every time an angel came, he brought a message.

Luke 7:24

Messengers is *euaggelion*, meaning gospel.

John 20:18

Mary Magdalene – Dr. reads Greek word. Bring word is what interlinear says underneath. Bringing gospel. That is the same word basically that we have in Romans 1. Mary Magdalene came and told the disciples. “Told the disciples” in my mind is not as strong as “bringing the word to the disciples.” Bringing what word? He is risen.

The good news can be a variety.

Acts 4:23

“Reported” is good news.

Romans 9:17

“Declared” is same as “gospel” in Romans 1:1.

I John 1:5

“Message” and “declare” is the same root form, meaning news.

News can be of a different kind.

Romans 1:1

Separated unto the good news, the well message. Verse 1 says it’s the good news of God. Verse 3 says “concerning his son Jesus Christ, our Lord.” Anybody else who preaches anything else has to be off the ball. The Word tells you what it’s all about.

Romans 1:16

I have “of Christ” scratched – not in the critical Greek text.

Romans 1:1**Romans 1:16**

That's the gospel of Romans. Anybody who teaches Jesus Christ is God as an evangelist has to be off. Anyone who teaches that Jesus Christ is God cannot have the true evangel.

The gospel of God concerning His son, Jesus Christ. Make up your mind whether the Word of God is right.

It's the power of God *unto* salvation. If it's unto, then it isn't salvation. Salvation is not the gospel. It's the gospel unto salvation. Every text backs that up, plus every Estrangelo Aramaic text backs it up. Justification is not the gospel. Righteousness is not the gospel. Sanctification is not the gospel.

Romans 1:1

Gospel of God. That's the number one test of genuineness.

Romans 1:2**Romans 1:3****Romans 1:4**

Verse 1, it is of God.

Verse 2, promised by his prophets in the Holy Scriptures.

Verse 4, marked out the son of God with power.

These are the three great tests of the gospel: (1) of God; (2) according to God's Word; (3) concerning God's son. Whenever anyone handles it that way, it will be the true gospel.

Romans 1:17

Therein the gospel.

For the just to live by believing, he must previously have been justified. The just shall live by believing, *pistis*. It doesn't say you are justified by believing in this verse. It says you live by it. In order to live by it you first have to have the life. You've got to be stupid if you can't see that. But don't stay stupid.

The gospel, the good news of God concerning His son, Jesus Christ – There you see the revelation, the revealing, of the righteousness of God, that the just shall live by believing.

Romans 4:3

Reckoned means set to your account. When Abraham believed God, God set it to his account.

Romans 4:4, 5

Why do you always want to get accounted before God because of your works? It's your believing that gets it accomplished.

Romans 4:6-11

Separated unto the gospel, immediate result. Fantastic.

Romans 4:12-16

The gospel of Romans is a gospel of grace, of believing, not a gospel of works.

I Peter 1:23-25

Peter believed the same thing as Romans.

John 5:46, 47

John 3:14

For God so loved that He gave His only begotten son. You just can't get away from the truth of God's Word in Genesis all the way through. It's the gospel, the good news of God.

John 3:16

Romans 1, gospel of God, concerning His son. There it is.

Matthew 12:40

I stand with the Word. The critics can do anything they like. I still stick with the Word of God. The Word of God substantiates and corroborates the truth of the record of Jonah.

Matthew 24:37

God backs up the record of Noah in the Word.

The Word has stood the test of time a lot longer than the critic of sane university. I believe holy men of God spake as they were moved by the Holy Spirit. I know how revelation was given.

That's the attestation of the greatness of the Word, the gospel of Romans. The gospel of God concerning His son, Jesus Christ.

Luke 24:44

The gospel of God concerning His son, Jesus Christ. Everything to be fulfilled that's written in the books of Moses, the prophets and all the rest of the writings.

Romans 15:5, 6

That is the desire of God. If it doesn't happen, go to Romans 16:17.

Romans 16:17, 18

The reason it says to avoid is because it's like a stinking death, a poison. Avoid them.

Their own belly – means their own life, their own egotism, their own selfishness.

ROMANS 1:1-4

October 24, 1978

Romans 1:1

I handled with you in great detail all of these words, but I'd like to reiterate that the word "unto" is *eis*, which means with a view to, which indicates an immediate purpose. It's like a line starting at one designated point and reaching another designated point over here. That's the word "unto." Paul did not fall short of being an apostle. Separated unto. From this definitely defined point to that definitely defined point is an apostle. Separated apostle. Unto the gospel of God. The emphasis is on God. The gospel is fantastic, but it couldn't be fantastic without God giving it. That's why it's in the genitive case. Gospel of God. God's gospel – that's how you would have to emphasize it.

I'm going to hold verse 2, because it's a parenthesis, and I don't want to handle it yet.

Romans 1:3, 4

The gospel of God is concerning His son. You can't see this in King James, but you can see it in your critical Greek texts. "Jesus Christ our Lord" do not follow "His son" in verse 3. This "concerning His son" the gospel of God concerning His son, now it's explained who the son is.

(rest of verse 3 and verse 4)

By the resurrection of Jesus Christ our Lord from the dead – That's where the words really fit. It's really significant. Really great. The words "Jesus Christ our Lord" should be inserted just preceding the word "from," between "resurrection" and "from."

Concerning His son. Here is the explanation of who the son is. Son of God with power, according to the spirit of holiness, by the resurrection from the dead of Jesus Christ our Lord. Or resurrection of Jesus Christ our Lord from the dead. It can fit either place, but it never fits at the beginning.

Then it goes on in verse 5, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name."

Romans 1:6

For our teaching tonight I want to handle some of these great truths concerning His son.

First of all, according to the flesh he was the seed of David. According to the spirit of holiness, he was the son of God, with power by resurrection from the dead.

This word "holiness" is used in II Corinthians.

II Corinthians 7:1

Perfecting holiness in the fear, reverence of God, as it relates back to his being the son of God according to the spirit of holiness by the resurrection from the dead.

I Thessalonians 3:13

Unto establishing your hearts – It's a participle form, coming = *parousia*

Establishing your hearts unblameable in holiness. Whose holiness? Jesus Christ. That's why concerning His son in Romans 1:3, that whole thing is explained concerning His son.

Why the seed of David? It says in verse 3. I believe because it talks here about the resurrection, I believe the seed of David is mentioned because David was very emphatic regarding the resurrection of the Lord Jesus Christ.

Acts 2:25, 29-34

David is very specific regarding the resurrection. This is why I believe it speaks here of the seed of David in Romans 1.

Furthermore, to David there were promises made that could only be fulfilled in Christ.

Acts 13:22-23

Acts 13:36-37

The rebuilding of the tabernacle of David is a third great reason why I believe David is spoken of here in Romans. It's so closely connected with the salvation of Gentiles.

Acts 15:16-17

The other great truth that I see in the Word as to why he was made of the seed of David as Romans 1:3 speaks about is that David was united with Abraham in the witness to the essence of the gospel of God.

Romans 4:6

The first part of Chapter 4 deals with Abraham being justified not by works. So David is united with Abraham and witness to the essence of the gospel. That is that you are not saved by works; you are saved by grace.

Finally, David prophesied the failure of Israel.

Romans 11:9-11

table = food

Here in Romans 1 it talks about he being made of the seed of David according to the flesh. The three things I see that we ought to be cognizant of in studying Romans here are: (1) He's of the seed of David; (2) He is also the seed of the woman; (3) He's also called the seed of Abraham.

Galatians 4:4, 5

adoption of sons = sonship

Galatians 3:16

So he's the seed of David, called the seed of Abraham and called the seed of the woman.

Romans 1:3

All of this is so singularly significant because Jesus Christ never came to start the church to which you and I belong. It has been a fantastic revelation in our research ministry as we have learned this truth that I've just stated, that Jesus Christ never came to start the church to which you and I belong. Yet, I believe all of us were taught that Jesus Christ started the church. Among certain denominations today they have certain people who represent Christ, who is the bride to that church. Can't be true. As long as you believe that the church to which you and I belong is the church that is mentioned in the gospels, you can never put the Word of God together. But if you'll accept the rightly divided Word as to what it says about itself and the testimony it gives, then you'll see the church of the

gospels was basically and solely to Israel. When Jesus Christ came upon earth, he came to Israel. God sent His son to His own, and His own, Israel, received him not. When Jesus Christ sent out the twelve apostles, he sent them to the lost sheep of the house of Israel. When he sent out the seventy, he sent them to the lost sheep of the house of Israel.

It was an unbelievably wonderful manifestation in all of our lives when we saw from God's Word the great mystery and that the mystery is God in Christ in you, and that the Gentiles are fellow heirs, which could not happen until the day of Pentecost.

Romans 9:3

This is Paul speaking regarding Israel.

Romans 9:4

Who are Israelites? To whom the adoption, and the glory and the covenants and the giving of the law and the service and the promises?

Romans 9:5

Whose are the fathers, and of whom as concerning the flesh? Christ. (Romans 1 – made of the seed of David) Who is over all? God. Blessed for ever. Amen.

They've really screwed this one up in punctuation mainly. (Dr. Wierwille gave the proper punctuation as typed above.)

Look how beautiful those verses are.

(Dr. Wierwille repeats verses.)

Romans 15:8

Jesus Christ was a minister to the circumcision, Israel. That makes the Word of God fit like a hand in a glove.

For God to be just to Israel, He had to give Israel the opportunity of receiving Jesus Christ according to the flesh, which He did. He was therefore made of the seed of David, seed of Abraham, seed of the woman.

The seed of David specifically Israel.

The seed of the woman, woman has no seed. The seed in Jesus was that God created soul life within him. So you have David, or Israel. You have God in the conception. You have Abraham for all the believers. That's why later you'll see that we are of the seed of Abraham. Ties all three together.

God, Israel, Gentiles. When you're born again of God's spirit, you are neither Jew nor Gentile. You are a new creation in Christ Jesus. He was a minister to the circumcision. Everything Jesus Christ did basically was to fulfill the law. That's why it says Christ was the end of the law. The law was to Israel. He fulfilled it.

When you work this in your heart and mind, you see how fantastic it is. That's why he was in the grave three days and three nights. The law required that to be declared officially dead, you had to have three days and three nights.

He was a minister to the circumcision. That's why it talks about Jesus Christ as the bridegroom. Not once after the day of Pentecost does it talk to the church of the body as having a bridegroom.

To have a bridegroom, you have to have a bride. Jesus Christ was the bridegroom to Israel.

He is the head of the body to us. Jesus Christ was calling out from Israel the bride. He's the bridegroom; Israel the bride. That's why he was a minister to the circumcision.

According to the flesh that Romans is talking about. According to the flesh he is of the seed of David. But as the son of God he is not the seed of David. As the son of God he is the son of God. That by the spirit of holiness, indicated by the resurrection from the dead. That's why you and I are in the body. According to the flesh he was of Israel. But according to God he is of the spirit of holiness. That's how the Gentiles got in, by their believing. Had God not raised him it would have all ended with Israel.

From the time of Malachi to John the Baptist, about 400 years. John just preceded Jesus by six months. About 400 years, no prophecy until John the Baptist and then Jesus. The ministry of John the Baptist, like the ministry of Jesus, basically to Israel.

God knows everything. God is omniscient. The word omniscient means knows all, all smart. God is all wise. He knows everything from before the foundations of the world until everything is fulfilled. Then Jesus Christ could not be God, because he did not know. He only knew about Israel. He was a minister to the circumcision. He never knew the mystery. If he were God he would have known the mystery. God kept that mystery of the one body hidden in Him. Had Satan known that mystery he never would have crucified the Lord Jesus Christ. Israel was rejecting the savior and the adversary would have beaten God in the battle. But because there is only one God, and His wonderful son Jesus Christ, Jesus Christ only knew what he read in the Word or what God gave him by revelation. He never knew the mystery. Everything he did was a fulfillment of the Word, which makes available the mystery, because God raised him from the dead.

According to the flesh he is of the seed of David. According to the resurrection he's the son of God. That's why it says in Romans 1, concerning His son, made of the seed of David according to the flesh and marked out the son of God, according to the spirit of holiness by the resurrection. See why the resurrection is so important? Without the resurrection you couldn't have the mystery, the one body, the church. The resurrection is the great basic foundational stone of Christianity. All the church architecture basically, all of man's talk magnifies the crucifixion. That's not what Romans is talking about. He's declared to be the son of God by the resurrection. Why? Because God got him up. Had the adversary known that, he never would have crucified the lord of glory. Most of the Bible scholars indicate that there is an apparent contradiction between Peter and Paul's message. That Peter's message was only to Israel and Paul's to the Gentiles. I do not believe that. I do not believe that there is a contradiction between Peter and Paul's message regarding David.

Acts 2:30

II Timothy 2:8

I do not see a contradiction. I only see an added enlightenment and unfolding in Paul. That, I think, is the meaning of the word, "according to my gospel." There was given to Paul the mystery, that good news of the one body. That's why he says according to my gospel. You can't get away from the facts and truths that according to the flesh he is of the seed of David. According to the flesh he offered and made available to Israel all that God wanted Israel to have. Israel rejected their messiah. God raised him from the dead. That was the great dynamic.

Up until this time nobody ever was raised from the dead. You talk about Lazarus. It was not a resurrection. He was simply gotten up. Later on he died again. A resurrection from

the dead.

Romans 1:4

The resurrection of the dead. Resurrection refers to someone getting up who never dies again. The only one that ever got up until this time in which you and I live in a resurrection is the Lord Jesus Christ. That's why the resurrection is that great dynamic foundation to the church of the body to which you and I belong. Without the resurrection of the Lord Jesus Christ we couldn't have the body.

Israel killed their messiah. God raised him up, not for Israel only, but for the Gentiles, so neither Jews nor Gentiles need no longer be concerned except to do one thing. Made them a new creation in Christ Jesus.

That's why these verses here, concerning His son, this defines him. The Word defines it. Made of the seed of David. Marked out the son of God. God raised him from the dead by the spirit of holiness. That is how this great truth, or these great truths regarding Jesus Christ as the seed of the woman, the seed of Abraham, and the seed of David all fit together, and they deal basically according to the flesh.

Paul says some place, I no longer know Christ according to the flesh.

II Corinthians 5:16

There is no more a specific ministry to Israel. It's over. It's the ministry of the Word to both Jew and Gentile. To every individual who wills to believe. Nobody is especially favored. I'm real thankful for that.

ROMANS 1:4

November 14, 1978

This section that I want to share with the Corps tonight, it sends chills up and down my spine, brings tears to my eyes. No matter how much you work the Word, you always feel you cannot do it justice. There are no brain cells in my head that can set it with all the greatness that I see it in the Word. I stand in utter amazement at the beauty of the Word and how little people have really worked the Word to get the understanding of that Word. I'll do my best to share it with the ability I have. Then you have to allow God to simmer it in your heart, and you just have to feel the greatness of it, because I don't know any words to make it as great as it really is written.

Romans 1:1, 3, 5

“Paul, a servant of Jesus Christ, called an apostle, separated unto the gospel of God, concerning His son Jesus Christ our lord, by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.”

That basically is the accuracy with which it is put together, just as I have read it. That section starting with “which” in Verse 2, the parenthesis, the Verse 2 parenthesis in King James I've already by-passed it so far. There's a reason for that. I'll show you when I get to it.

Starting in Verse 3 with the word “which,” this is like a parenthesis. “Which was made of the seed of David according to the flesh (Verse 3) and marked out, declared, the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” (Verse 4)

“Concerning his Son Jesus Christ our Lord,” by whom (Verse 5).

In all the basic critical Greek texts, the words “Jesus Christ our Lord” follow upon the word “dead” at the end of Verse 4. But you can read it with the great truth of it as I read it to you when I opened.

“Separated unto the gospel of God” (Verse 1), (Verse 3) “concerning his Son Jesus Christ,” “by whom” (Verse 5). See it?

Nobody has ever put the words starting with “which” and closing with “dead” in Verse 4 in a parenthesis. But as I work this, I'm not saying I'm totally right. I'm not sure whether this is the only answer, but it looks to me like it could grammatically be a beautiful parenthesis. At least it's like one.

Verse 3 – “Concerning his Son Jesus Christ our Lord” Verse 5 – “By whom we have received grace and apostleship”

Now, like a parenthesis, “which was made (Verse 3) of the seed of David according to the flesh; and declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Verse 4). It seems to me like it's an explanation, an enlargement, and unfoldment, a parenthesis, which is not needed to understand the truth, but which is used to expand it, to elevate it, to glorify it, to magnify it. I don't mean to labor this, but I mean to drive it in your mind that you think it through too and work it.

(Dr. Wierwille reads verses in proper order once more, as at the beginning of the session.)

Verse 3 – “Concerning his Son Jesus Christ our Lord” – explanation. What explanation?

“Made of the seed of David, according to the flesh, and marked out the Son of God...”

I should have told you this in the last session. Bullinger was head of the Trinitarian Society. That’s what he wrote for; that’s what he developed. Then somebody else took over. Welsh. Welsh and some of those other people, they believed that there’s a contradiction between Peter and Paul regarding the David situation, and that Peter just didn’t have it. I do not believe that. Last session when I handled “made of the seed of David,” I should have said I do not believe there’s a contradiction between Peter and Paul’s message regarding David.

Acts 2:29-32

In Romans where we’ve been reading, is not a contradiction of what I’ve just read in Acts. I believe it’s an added enlightenment, an added unfoldment by Paul. That’s why you have “which was made of the seed of David and marked out, declared, to be the son of God with power according to the spirit of holiness, by the resurrection from the dead” (Romans 1:3, 4).

II Timothy 2:7-8

That’s not a contradiction of Peter where it says “according to my gospel.” I think it’s an unfoldment, an enlightenment. I think that’s the meaning of these words in II Timothy 2:8.

Romans 1:4

“Declared” is the word “marked out.” The Greek word is *horizō*.

Acts 2:22, 23, 24

“Determinate” is *horizō*, same word that’s translated “declared” in Romans 1:4. I believe *horizō* should be literally translated “marked out.” But even deeper than that, it is the word “branded.”

Jesus Christ our lord, the Son of God, marked out. He’s branded the Son of God.

That thing just sends chills up and down me, the beauty of it, the greatness of it.

I have shown you in a previous session that Jesus Christ was a *doulos*. Every *doulos*, every slave, had a brand mark. When he became a slave he got a brand. Jesus Christ was a slave, so he had a brand. That’s what it is talking about, marked out, branded, the Son of God.

Jesus Christ branded, marked out, the Son of God. How was he branded? By the resurrection from the dead, that’s the proof! You can see a brand. When God got him up, who did they see?

They saw the brand. You could see it. When the brand is on, can you get it off? No. That’s neat. That’s just fantastic.

Romans 10:9

Can you get the brand off? No. That’s eternal life.

Now, we speak in tongues. Jesus Christ walked around forty days, and they saw the brand. You and I speak in tongues. They see it, the brand. That’s eternal life. That’s the proof that you are branded. When you put that together now, then we are no longer our own. We belong to him because we have been purchased. You can put that whole thing together. Fantastic. I know no place in all the writings of Christian literature outside of Romans or the Word of God where anything is shared like I’ve just shared with you from this verse. They have just not seen it. The mark is what is important. Marked out. That tells you to

whom that animal belongs. That's why the mark is so important. Christ in you, the hope of glory. Speaking in tongues, the mark. We're branded. We're marked, even as Jesus Christ was marked. So we are marked because we are his. That's what Romans is saying. Separated unto the gospel of God. Concerning His son Jesus Christ, and marked out the Son of God with power.

"With" is *en*, meaning in. The translation "with," I understand it. It's great.

"Power" is *dunamis*. Jesus Christ was no more possessed than you and I are possessed. *Dunamis* is inherent, potential power. It becomes kinetic when Jesus Christ operated it. When we're born again of God's spirit, we have Christ in us the hope of glory, filled with holy spirit, power, *dunamis*. It's potential. It becomes kinetic when we move out with the brand, speaking in tongues, manifest, walking out on the greatness of God's Word.

Jesus Christ our lord. That makes him tops. We don't take orders from an individual or from society or from a denomination. We take orders from the lord. Jesus Christ our lord, marked out, branded, the Son of God with inherent power.

We have Christ in us the hope of glory when we're born again. He was marked out the Son of God with power, *dunamis*. Now we have that Christ in us. We are still living, and the Word says we have already been seated in the heavenlies in Christ Jesus (Ephesians). You talk about being branded. You talk about the church of the body. You talk about what God wrought in Christ Jesus. How far below par we have lived. We've had everybody talk us out of everything. Nobody taught us the Word. You can't understand the Word until somebody teaches the Word.

He was marked out the Son of God with power by the resurrection. You and I are branded, marked out, as sons of God because we have Christ in us the hope of glory. And we're already seated in the heavenlies now. He went through the resurrection to do it. You and I are already there now. Should he come at this moment, all we need to do is be changed. Marked out the Son of God with inherent power. You have to start releasing that *dunamis*, the Christ in you.

"According to the spirit of holiness" – "According to" is the preposition *kata*. In the genitive, it means vertical motion. God to man.

"Spirit of holiness" – No article "the" in any critical Greek text. Small "s" on spirit. It could be genitive of opposition, figure of speech. That type of genitive literally means, the preposition "of," that usage in a vertical way could be translated "that is to say," or "consisting of."

According to, that is to say, holiness spirit. Could be genitive.

II Corinthians 7:1

This is the same word "holiness" – *hagiōsunēs*. It is used in Romans 1 where we're dealing in Verse 4. This is its second usage in II Corinthians 7:1. Perfecting holiness. Anything that you and I could perfect would have to be in the category of walk. Couldn't be in the category of gift. So as far as the usage of the word, I do not see that I can literally get a great help from this particular verse in the understanding further of Romans 1:4. So let's just hold it and leave it set. I Thessalonians 3 is its other usage.

I Thessalonians 3:13

Unto establishing your hearts unblameable in holiness before God. Not that we never make mistakes or blow it, but unto establishing your hearts unblameable in holiness before God.

This word “holiness” is the same word as in Romans 1:4.

I would like to believe it could be translated real beautifully, “unto establishing your hearts unblameable in God holiness.”

Romans 1:4

Marked out the Son of God with inherent power, *dunamis*, vertical, according to, *kata*, genitive, vertical. If it’s vertical it has to come from God. That’s why I believe I’m right. According to spirit of holiness, genitive. I would like to see it translated “according to the holiness Spirit,” capital “S,” which makes it God. That gets me according to vertical. Marked out the Son of God with *dunamis*, perpendicular, vertical motion, Spirit of holiness. Here’s your key. By what? Resurrection. Who resurrected him? God. That’s why I know it’s right. I’m sure it is. There are just no words in my vocabulary to make that live for you. I just know it is.

Branded, marked out, the Son of God with *dunamis*, inherent power, according to, vertical motion, *kata*, Spirit of holiness by resurrection. Who resurrected him? God. That’s what the Word says. So that holiness spirit has to be capital “S,” has to be God at least it does tonight for me. The reason I said that is I just wonder what I did with it in the *Receiving the Holy Spirit Today* book. I didn’t check that. .

I do not know if it’s a genitive of opposition, a figure. If it is, it’s still God. Holiness Spirit, which is God.

I Thessalonians 3:13

Unto establishing your hearts unblameable in God holiness. How are our hearts ever established unblameable? By the holiness of who? God’s holiness. What God wrought in Christ in you. That’s how I know. Has to be, people.

Romans 1:4

“By the resurrection from the dead.”

“By” is the Greek word *ek*, meaning out from. He’s dead. Others are dead. But out from among all the dead, He raised one. That’s why he was marked out, branded, the Son of God with power, by the resurrection from the dead.

“Resurrection” is the word *anastasis*.

Acts 27:23

“Stood” is *anastasis*.

Acts 26:23

Romans 1:4

By the resurrection out from among the dead.

That’s all I know about that verse.

The thing I wanted to close with in the teaching tonight is that I want to just set some other truths before you that will come up later on as we get into Romans. That’s this word “gospel” as it is used throughout the book of Romans. You have “gospel of God,” “gospel of his son,” “gospel of the grace of God.” Always in the church epistles, whenever it mentions the gospel of God or the gospel of the grace of God or the gospel that was made available by what Christ did for us, it’s always talking about the mystery. The mystery is

the family, God in Christ in you, the hope of glory, Gentiles fellow heirs, same body, the household, the family of God. As the family of God grows, it is sort of neat that green in the Bible is the color for growth. As the family of God grows, there's always a warmth in that family of God. There's always a training, a growing up, which is like a purifying. In the Word of God the fire represents that warmth, that purifying. Baptized you with the holy ghost and with fire. Fire was indicative of the warmth and the purifying of it. When the word "gospel" is used in the epistles relating itself always to the mystery, I see the growth of that family of God. I see the purifying of it and the warmth of that family. Look at how excited we are tonight to be together. Just as they are excited at Emporia and International. Same Word of God, same family.

Because we belong to God, it certainly is a royal household. Gold is the color of the royalty of God. And grace is always the number five.

This word "gospel" is used in Romans in the following verses: 1:1; 1:9; 1:15; 1:16; 2:16; 10:15, 16; 11:28; 15:16, 19, 20, 29; 16:25.

Romans 16:25

That's how I know what this gospel is all about, from Romans 1:1 all the way through. It is not a gospel for the bride. It's the gospel for the body of the church, the body to which you and I belong, Gentiles, fellow heirs of the same body, Christ in you the hope of glory. It's the mystery. That's how Jesus Christ was marked out, branded, by the resurrection. By the resurrection you and I have eternal life. Having that eternal life with Christ in us, we are branded. Our brand is such that we've already been seated in the heavenlies. All we are waiting for is the return. It's no longer a question of going through judgment, condemnation. No longer a period of where God takes it out of your hide for what you didn't do. It is to go before Him to receive awards for our faithfulness for living the life to which He called us. What a Word.

ROMANS 1:5-7

November 21, 1978

David Craley writes in his novel, “Once a man truly sees the integrity of the Word, the only acceptable alternative for walking in its steps is oblivion.” That, of course reminds me of John 13:13, where it said Judas, after he had been offered the bread and Jesus had given him all opportunity, it says he went out and it was night. Once you have been offered and seen the integrity of the inherent and inerrant accuracy of God’s Word, its only acceptable alternative to walking in the light of the greatness of that Word would have to be oblivion.

Romans 1:5

“By whom” is His son, Jesus Christ of Verse 3. By His son, Jesus Christ our lord. It ties back to Verse 3. Pronoun controlled by its closest associated noun.

“Received” is *lambanō*. *Lambanō* by the power within us, Christ in us the hope of glory. We have manifest.

“Grace and apostleship” – This section, “grace and apostleship,” is very difficult for the Bible translators and theologians. I think Bullinger says apostolic grace. I do not believe that fits with the context as well as the grace accorded an apostle. I would prefer going with that understanding.

By whom Jesus Christ our lord, we have *lambanō* the grace accorded an apostle. Grammatically, I have the right to go with this and I think it fits the context very beautifully. I’d like to show you, among other things, Ephesians 3:8, and show you why.

Ephesians 3:8

In Romans 1:5, by whom Jesus Christ our lord we have *lambanō* grace that I should preach the unsearchable riches of Christ, the apostleship which God had given him. It’s still grace. I think the grace accorded an apostle is the finest translation I can think of. Grace is unmerited favor, perpendicular, God to man. Any person having an apostleship will have received it because of the grace of God who extended the apostleship to him. So I would prefer going with that understanding. The grace accorded an apostle. Any person who has any ministry in the body knows it has to be grace.

It is an awesome responsibility that any man has to teach the Corps. It is always fantastically humbling to me. Again I felt tonight like I felt last time. It’s a tremendous responsibility. It keeps you fantastically humble. You just never feel like you are worthy of doing it. Paul said he’s the least of all saints. That’s how he felt. No man in his right mind operating the great principles of the truth of God’s Word could ever feel anything but great humility to be able to teach God’s Word to God’s people, and very especially so when you’re responsible for Corps.

Grace and apostleship for obedience to the faith.

The article “the” is not in the text. But I think it’s properly supplied. I do not know why they did not italicize it. But it is not in the text.

“For” is *eis*. It’s always used in the accusative case, and it means motion to or unto a point of reaching it. This grace and apostleship is for, unto a point of accomplishment, of reaching it. Reaching what? Obedience to the faith. That’s the point. Its accuracy here is very beautifully done.

You'll notice in Verse 8 that "your faith, *pistis*, believing, is spoken of throughout the whole world." It's man's believing that makes it possible to bring forth that whole family for obedience to the faith. The faith is the family faith or the household of faith. It's the believing that is spoken of throughout the whole world. Their believing.

Romans 16:19

We have *lambanō* this grace and apostleship for obedience.

Romans 10:14, 16

That's the obedience to the faith. By whom, Jesus Christ our lord, we have *lambanō* the grace accorded an apostle for obedience that we might reach to the apex, the point of getting to that place of reaching it, the faith, the family, or the household among all nations.

"Among" is the Greek word *en*. It's only used in the dative case meaning reached unto a place. For obedience to the faith among, arriving at a place or at a certain position or state. Arrives to reach all nations for his name.

"Nations" is the word Gentiles. The Greek word is *ethnos*. It's used 29 times in Romans. For obedience to the faith among the place or the space among all the Gentiles.

"For his name" – "For" is *huper*. In the Latin it's *super*. "For" here is like the apex of a triangle or as it's referred to regarding the fixed point of a compass. That's *huper*, for. Isn't that beautiful? For obedience to the faith among all nations for, reaching the apex of the triangle, the fixed point, for his name. Whose name? Jesus Christ our lord. (Verse 3)

"Name" is *noma*. The Latins had *nomen*. It's interesting how closely aligned the English and Sanskrit are at times. In Sanskrit it's *nama*. In English it's name. I think it's singularly significant that this word, name, it's root is the same as *ginōskō* in Greek, to know by experience.

For obedience to the faith, the family, among all nations, among all the Gentiles, for his name, Jesus Christ our lord.

The word "disciple" means disciplined one. The disciplined one is obedient one. You will not be obedient to God's Word until you are a disciple of the Lord Jesus Christ.

Romans 1:6

Among whom – The Gentiles.

"Are ye also the called of Jesus Christ" – Are ye in Rome. "The called of Jesus Christ"

Peter was never in Rome. Paul was. No matter what tradition says or erroneous theology says, Paul was in Rome. There is no indication that Peter was ever in Rome.

Among whom are ye in Rome also the called of Jesus Christ.

We had in Verse 1 Paul being called an apostle. Here we're talking about the household, the faith, among all the Gentiles, and they were called of Jesus Christ.

"Called" means the invited one, the welcomed one, the chosen one.

Ephesians 1:4

Chosen us – That's the word "called." The called are the invited ones, the welcomed ones, the chosen ones.

II Corinthians 5:17

This man who is born again has in him a new creation. If he walks in the light of that new creation, he *lambanōs*, makes it manifest, which still will be by grace, else we wouldn't have it.

It won't be too long before I'm into the difference between sin and sins in Romans. It'll bless your heart when you see that. Any man in Christ a new creation. A new creation ought to be set in parenthesis. Man's a new creation. If he renews his mind and puts on the mind of Christ, the old things of his life are going to do what? Because all things are become new to the end that he *lambanōs* the grace of God which he has within, which is Christ in you the hope of glory.

It's the called in Romans. The called of Jesus Christ. This is put in the genitive, "of Jesus Christ," to put the emphasis on Jesus Christ and not upon you, or the called in Rome. The emphasis is not upon the called but upon Jesus Christ who did the calling.

Chosen in him before the foundation of the world. It's God, in Christ doing the calling. That's why the emphasis is on Jesus Christ, and that's why it is in the genitive case. The called of Jesus Christ. That's a fantastic truth.

Among whom are Ye also the called of Jesus Christ.

Romans 8:29

The called of whom? How far we live below par. We've all been talked out of it in the denominational trips and everything else. Who ever told you that you were called of Jesus Christ, that you were chosen by him, that you were invited by him, that you were his brother?

Hebrews 2:11

All of one, which is God in Christ in you. You're born again. You're of the faith, the family, the household. Because of this Jesus Christ is not ashamed to call them brethren. He is not ashamed to call you his brother, because you are the called of God. What a day it is in your life when you see the greatness of this Word and start believing it. You are what the Word of God says you are, you have what the Word of God says you have. You are not what tradition has taught you. You are what the Word of God says you are. You have to get yourself lined up with God's Word and let your feelings go jump a creek or something. Your feelings have nothing to do with the integrity and accuracy of God's Word.

Here in the first part of this great book of Romans, which is the first great revelation to the body of the church after the day of Pentecost, he says "among whom are ye also the called of Jesus Christ." That should remind you of John 14:12.

John 14:12

What a fantastic verse. (Romans 1:6)

Most men if they were called by the President of the United States would blow their buttons. Whether you agreed with his politics or not, your ego would go sky high. But how many people ever get excited because they've been called of Jesus Christ? The Christian church has lived so far below par, no wonder you don't see anything really happening. We've been talked out of the truth of God's Word. You're the called of Jesus Christ. Jesus Christ called you. You have a mark on you. You are branded. Somebody has got to believe what the Word says. I don't care what society says. I don't care if they laugh at me for

what I believe. All I endeavor to do is believe what the Word says. If this Word isn't right, what man's word is going to be right? We in The Way Ministry have staked our believing and our whole life upon the integrity and accuracy of God's Word. I think that's why you are in the Corps, to learn the Word of God so you can take your life and make it the most meaningful for God because of His wonderful son, Jesus Christ, who lives within you.

That's number one. Called of Jesus Christ. That to me is a high and noble calling. Called of Jesus Christ, God's only begotten son. When that thing really hits your head, then you women will once again stand up like women of God; you men will stand up again and get counted as men. Men of God, women of God. Why? Because you've been called of Jesus Christ. We've got a brand on us, we've got a mark. When you walk' down that street you walk like a son or daughter of God. You've been called of whom? Don't ever forget it. God called you through His wonderful son, Jesus Christ. You're branded. You've got his name on you. You have Christ in you the hope of glory. You are the called of Jesus Christ. Don't ever forget it. I'm called of Jesus Christ because of my new birth.

Romans 1:7

Here's the salutation in Romans. "To" is the salutation.

To all who? Beloved of God. To all beloved of God. If you want to put the emphasis another way, in the genitive case, God's beloved ones that be in Rome.

I want to explain something to you as to why these church epistles have names of cities, because that was the first place the epistle was sent. Like if I would send a letter to The Way College of Emporia, you would read it first, but the only reason it's addressed to you is because I had to send it someplace. Then from here it goes to Indiana, International, Gunnison. That's why these church epistles have the names in them.

To all that be in Rome, beloved of God. The called of Jesus Christ in Verse 6, beloved of God in Verse 7 – two great truths. The called of Jesus Christ are God's beloved. That's the second great truth.

Ephesians 1:6

He hath made us lovely and accepted in the beloved. He hath made us lovely and acceptable. He made us that way.

To all, beloved of God. Who made us God's beloved? Christ Jesus. He made us lovely and acceptable. If you're lovely then you're acceptable. Then why does the Christian believer always live under condemnation, under fear, under frustration? Why do you all feel so dirty like you can't ever pray to get a prayer answered? Because all heaven is brass. Because people won't believe God's Word. He has made us lovely and acceptable. He hath made us lovely and acceptable. We are beloved of God. We are God's beloved. If you're God's beloved, you ought to be able to get a prayer answered. You ought to manifest the life more than abundant. You ought to be more than conquerors. You ought to do the works I do ye shall do also. Why? Because you are God's beloved. You are not living at loggerheads with Him. There is no animosity from God against you.

You are beloved of God. If God is your Father through Jesus Christ, you must have entered into God's household. If my earthly father was the President of the United States, I think maybe once a week I could get into the White House. I wouldn't even ask him; I would just walk in and out, because I am his son. Here we are, beloved of God, God's sons through Jesus Christ, and we've got problems with our minds to believe it. Line your mind up with God's Word. Make yourself feel what the Word of God says. Beloved of God.

God's loved ones.

Called saints – You are not called to be, you are saints. Saints are not people who are canonized hundreds of years after they die. That's not the Word. When you are born again of God's spirit and you have Christ in you the hope of glory, at that moment when you have confessed with your mouth Jesus as Lord, you became a saint, you became beloved of God because you got born of His seed. That's why you are a saint. It doesn't say you're an angel. You're called saints. Why? Because you are beloved of God, you are God's beloved. You have been called of Jesus Christ. Jesus Christ called you. Even before the foundations of the world God knew in His foreknowledge that you would hear the Word and believe it.

“Called saints, beloved of God, called of Jesus Christ”

“Grace to you and peace from God our Father, and the Lord Jesus Christ.”

Called saints. Grace to you. Grace to you saints. Peace to you saints. From who? God our Father. I believe this is addressed to the saints, called of Jesus Christ, beloved of God. It's addressed to the saints, which emphasizes the individual believer's unity in the household and the body of the church. It is an individual matter. That's why I believe the word “saints” is in here.

It does not say to all that be in Rome, called the church of the body, because the church is the temple made of everybody. But this makes it very personal, very individual. Every individual called of Jesus Christ, beloved of God, called a saint. That's why I think the word “saint” is used here. Fantastic usage. Emphasizes the individual believer's unity in the household and in the body of the church. I think this warrants the greatness of the truth of God's Word like the church is his body. Christ is the head of it. Every individual is a particular member in that body. Particular means unique, specific, right where you are supposed to be. Like in the human body, every individual member of that human body is a particular member in that body of yours. So the body of Christ. Every person is a saint. Every person is beloved of God. Everyone is called of Jesus Christ and has a specific responsibility where that individual fits beautifully in the household of the body.

Here in Romans it uses grace and peace to you. Always personal. Grace to you and peace to you. The individual saint, the individual believer. Grace to every individual. And peace to every individual.

Grace is God's unmerited favor. No one earns it. You don't work, for it. You're not educated into it. Grace is unmerited, God to man. If you work for something, then the wages are merited. But if it's of grace it's totally unmerited. Grace to you and peace. Grace and peace to you, the individual saint. No individual will ever have peace until they realize what they have in them when they are born again, which is Christ, the prince of peace. How can you have peace without the prince of peace? The world is always talking peace and the world is the most unpeaceful thing in the whole world. They talk about peace and all they've got is war, trouble. Right? A lot of talk. The only way you can ever have peace is to have Christ in you the hope of glory and know who you are and what you are and where you are going.

Grace and peace to you. It is remarkable and significant I think that he would only do grace and peace here. I think sometimes I understand, but I'm not sure if I do, that in order to have peace I have to have the mercy of God as well as His grace. That's why I'd like to call to your attention that in the other Pastoral Epistles that were written by Paul, he adds the word “mercy.”

I Timothy 1:2**II Timothy 1:2****Titus 1:4**

All three Pastoral Epistles include mercy. I'm still not sure whether it ought to be Jesus Christ or Christ Jesus. Tonight I won't say because I'm not absolutely sure. But I do know this, that grace and peace, in order to have the grace and the peace, it's got to be mercy in between, in practice, even if it isn't mentioned. Mercy is God's withholding of merited judgment. Grace is God's unmerited favor. Mercy is God withholding of merited judgment.

This is from. "From" is *apo*. From God our Father. God, the Creator of heaven and earth. Our Father.

And – Here's a second truth. Here's the one who made this available, this grace, mercy, peace, apostleship, obedience to the faith, to be beloved of God, to be saints. God our Father and, in conjunction, the one who made it available, the Lord Jesus Christ. One of the old texts read, and I think it's right, no article "the." "Our Father and our Lord Jesus Christ." The word "lord" means headship. In the Old Testament it says the husband is the lord of the wife. That doesn't make the husband God the Creator. But it does make him god as headship of the wife, as Christ is head of the church, as God is the head of Christ. Lordship.

Peace from God our Father and our Lord Jesus Christ. Our Lord, headship.

Romans 10:9

You have to confess him as lord, headship. And he is the one who made it available, for God so loved that He gave His only begotten son. His only begotten son so loved that he always did the Father's will. See how beautifully this whole section ties together with all the rest of God's Word?

Again, to all, beloved of God, God's lovely ones, the lovely and acceptable ones, who are beloved of God, in Rome and they are called saints.

"Beloved of God" is the word *theophilus*.

Acts 1:1

Grace and peace. But to have grace and peace you have to have the mercy of God too. We have grace and we are at peace. We are no longer at loggerheads, and we have it from God, our Father, and we have it by what was made available to us by our Lord Jesus Christ.

ROMANS 1:8-12

November 28, 1978

Tonight we begin with Romans 1:8. I believe I'd like to read through Verse 16 with you, because it's all a build up for the great revelation of Verse 16, which is like a cornerstone in Romans.

Romans 1:8-16

Romans 1:8

It's a declaration of a prayer.

"First" means before I go any further I want to thank God through Jesus Christ for you all. That's the essence of the usage of it.

"Through" is *dia*. Through is used sort of interestingly here with the preposition *dia* indicating very clearly what Christ made available. Jesus Christ was the intercessor; therefore, it was through what Jesus Christ did for us that we pray.

"For you all" – In the Stephens text, the preposition "for" is *huper*. That's like in Verse 5, came from the Latin meaning super, the apex of a triangle, or the fixed point of a compass. *Huper* is used in King James, but if you notice in your critical Greek text, there's a variation on it. And I like the variation, for I think the variation is more accurate than Stephens. It's the preposition *peri*. It is not a thanking God through Jesus Christ for you all, but it's a thanking of Jesus Christ, a thanking of God through Jesus Christ concerning. *Peri* means concerning. Concerning all of you, you all.

Here now comes a tremendous section, "That your faith is spoken of throughout the whole world." You've got to note this very carefully here. This whole verse is really broken up into two great truths. "I thank my God through Jesus Christ concerning you all" is the first part. Here's the truth of this prayer, "that your *pistis*, your believing, is spoken of throughout the whole world." It has to be believing, rather than the word "faith." Your believing on the Lord Jesus Christ and the Word is spoken of.

"Spoken" is very interesting, because "spoken" is one of the words used for the word "preached." The Greek word is *katangellō*. That your believing is preached wouldn't be a good translation. Spoken of is nice, but I do not feel that it's deep enough. I believe this Greek word, *katangellō* that's used here for the word "spoken of" literally means to set it forth. Your believing is set forth, not only just talked about, but set forth. People could see it. To me it's a very beautiful truth that their believing is set forth. You can see it.

Bullinger has a listing in Appendix #121. (Dr. Wierwille refers to Bullinger.) *Katangellō* – to bring word down to anyone, bring it home by-setting it forth. Bringing it home, I understand this, like I came home to you. To bring it home is to set it forth. I think it's a very great word.

That your believing is set forth. People can see it.

"Throughout" is the preposition *en*, which is generally translated "in." But it can also be translated "by," and I wonder if that's not what the Word of God means here. That your believing is set forth by what's happening in the whole world.

I made the statement last week or sometime that I don't know all the different figures of speech by name, etc. But generally when I really screw my mind down to it, I think I can

recognize almost any figure. Sometimes there is a variation that you don't see in the English or in King James. You only see it in the original. Reading this verse, that your believing is spoken of throughout the whole world, cannot be a literal fact according to truth. "The whole world" has to be a figure. Your believing is spoken of, set forth, by or in or throughout, the whole world. You're the inspiration for the whole world. It's a figure.

"World" is *kosmos*.

The figure is synecdoche, where "world" is used for the people in all parts of it. This figure and its usage is where it's an exchange of an associated idea. Your believing is spoken of throughout the whole world. "The whole world" is an exchange for an associated idea, which is the believing.

John 3:16

For God so loved the world – again it's the same figure.

The world is used for people in all parts of it. That's the great emphasis in this verse, that the believing is spoken of by others throughout the whole world by other people everywhere who have heard of the believing of the people in Rome. Quite a testimony. Fantastic testimony. The believing in Rome must have sure changed since then. There was a time when Rome was the great example all over to everybody, as the Romans were believing the greatness of God's Word. It's really significant because later on you'll see in Verse 16, "I am not ashamed of the gospel." Rome was the elite. That's where you have to belong to the proper social register to get invited. Right at the top of those blue bloods and all the other stuff, he says "I am not ashamed to preach the gospel." And the believing of the people in the gospel went out from there so that all the other believers as they were hearing about it throughout the entire world, they were inspired and blessed by the believing of those people in Rome. Fantastic verse.

Romans 1:9

Time and time again in the Word, God inspires Paul to write things like this. "For God is my witness." How's come Paul had to call on anyone to be his witness? Very simple. Because the enemies were busy defaming and misrepresenting Paul. That's why God had him to write it, else he'd never have to write it.

He almost says an identical great truth in Romans 9:1.

Romans 9:1

Someone was apparently accusing him of lying. So God had him write this.

I Thessalonians 2:5

The Adversary was busy, when the scripture says we don't wrestle against flesh and blood, it doesn't mean you're out here fighting spirit. What you're fighting is spirit that possesses and controls a man. What you're wrestling against is the spirit within that man or woman.

They accused him of flattering words, a pretense of covetousness, meaning greed.

I Timothy 2:7

The enemy was busy defaming and misrepresenting him, He just had to take a stand and say it wasn't true what the enemy was saying, for I am ordained a preacher. I am an apostle and I speak the truth and I do not lie. I'm a teacher of the Gentiles. That's for God is my witness whom I serve in the gospel of his son, Romans 1.

The thing that really astounds me in this verse is that this is the only place in the Word of God where Paul represents and presents God and speaks these words that God had him to write and he calls it the gospel of His son, only here. Whenever I see that I ask myself why. Every other place it's the gospel of Christ. Here it's the gospel of His son.

“For God is my witness, whom I serve with my spirit.” That means his life. Spirit is life. I serve with my life in the gospel, the good news, of His son.

I Corinthians 9:12,18

II Corinthians 2:12

Text is gospel of Christ.

Philippians 1:27

II Corinthians 4:4

This place in Romans is the only place that he speaks of it as the gospel of His son. Only here. Why? Well, really I don't know. But I do wonder if it could have anything to do with the body that he was addressing at the moment because “Christ” would be the messiah, messianic one. Writing to the Romans who had all been Gentiles, pagans, etc. if that is the reason God would have him use that word “son.” As far as I know, there is no variation in any of the text. So I'll have to go with gospel of His son. As far as I'm concerned, I've given you the best that I know about it. Really I don't know, but I question in my mind whether that would be the reason why he'd use “son” rather than “Christ.”

The second part of this verse, “that without ceasing I make mention of you always in my prayers.”

“That without ceasing” means daily, time and time again. It doesn't mean continuously. It means without ceasing. Like I pray for my Corps everyday, for my WOWs, etc. That's the essence of the truth of this verse.

“Make mention of you always,” meaning that he does not forget them.

“In” is the Greek word *epi*. Every time or as they come to his heart and mind, as they are on his lift list, he remembers the believers in Rome in his prayers. I believe that again would be both with his understanding as well as in the spirit.

Romans 1:10

“Making request” is beseeching. The best way I can explain it to you is that he really wanted to go to Rome. Doors had been closed, he had not been permitted to go, so he is beseeching to go to Rome. Lord, I just want to help the people in New Knoxville, etc., which is this “making request.”

“If by any means” – Sort of interesting the word that's used here. It's in the indicative mood, and that tells me something, that the condition is assumed to be fulfilled, yet at the present time it's unfulfilled. Making request, beseeching to go to Rome, indicative mood, condition assumed to be fulfilled, yet at the present time it's unfulfilled.

Hebrews 11:1

That's the same as “if by any means.”

“Now at length” equals finally. After all this period of time that I've been wanting to come, now I beseech you finally.

“Prosperous journey” is good trip.

“By the will of God” – That insertion intrigues me. He might as well have said “Now at length I might have a prosperous journey to come to you.”

You do not need “by the will of God” to get you in there. Why is it in there? That is real significant in my mind. You know, all of us plan things. We plan ahead, think things through. Sometimes we get our plans changed by the will of God.

There’s a record in Proverbs where man sets things up and thinks it all through. Then God changes his plans.

“By the will of God” – “By” is *en*. “Will” is *thelēma*, desire. Man can really will to do something, but he can’t bring it into fruition at times. Only God can. Now the thing I see here and why this tremendous phrase is in here is because Paul had been wanting to go to Rome for some time. He had planned his itinerary, etc. And it just never materialized. He didn’t get there. Now he’s beseeching God that finally things will work out where he can have a good trip and it’s by the will of God. It’s a high standard when men can shake hands and say this is it, I’ll keep my word. (Example of buying the Gunnison property.) That’s a high standard. You can’t trust too many men today to do that on a handshake. That’s why the attorneys have to be so busy, and you can’t trust them. There’s a high standard of man’s word. But I think there’s a higher standard whenever the will of God enters into it. I can plan something, but I’ve got to be willing to change that plan and say, “Look, there’s a higher will, God’s.” You can lay your plans, but leave room for last minute changes should God desire something else. Leave room for it. Consistency that I see many times is nothing more than opposition to the truth of God and His Word and it’s pride and it’s self will. And consistency is many times just carried out in opposition to the added light that is available. That has to be self will and pride. Inside of the organized systems at times I see this all the time. Their consistency going this, believing this, doing this, is just self will and pride. No allowing for the high standard of the will of God to be done.

II Corinthians 1:17

It’s an interesting verse in comparison with Romans 1:10 that I’m teaching. An old church father, Chrysotom, and you will become aware of this name if you read church history. He had a translation of II Corinthians 1:17. Part of that verse he translates as follows: “Do I plan after the flesh, that the yea with me must be always yea, and the nay always nay, as it is with a man of the world who makes his plans independently of God’s overruling of them?” Isn’t that fantastic? A man says, yes, yes, no, no, and he means what he says and says what he means. But the world man plans independently of God’s overruling that. There’s a time when you say, yea, yea, nay, nay, and God overrules it and says to change it. That’s why you can never guarantee how a man or woman of God is really going to walk. You can never guarantee it. So don’t try to out think God, because as long as that man or woman is honest and walking and they make their plans. God doesn’t expect us to be stupid. He expects us to plan. But we leave the plans open. If the circumstances change, God can tell us.

That’s tremendous in Romans 1:10. He wanted to come for a long time. Why didn’t he come? God said no trip. No deal. By the will of God. That’s important, so really important. I don’t know how better to explain it to you, but you’ve got to master it. People say you said you were going to do so and so and you’re not doing it. If you are not doing it, it’s because God told you something else. The will of God overrides the yea, yea and nay, nay,

in instances, cases. Understand? That's what he is talking about.

Making request, beseeching, that everything is kosher now, I can finally have a good trip by the will of God to come unto you.

“Unto” is *pros*, united with, yet singularly independent of.

Romans 1:11

This longing, “for I long” is a longing in his heart, in the whole fabric of his being. It literally means to desire earnestly. The Greek word is *epipotheō*. When you work that one down with the preposition *epi* in front of it, it means to desire earnestly upon. For I long, desire earnestly upon you to see you.

“To see you” means to look right in your eyeballs, literally face to face.

I desire earnestly to look right in your face. “That” is the word *hina* meaning in order that.

“I may impart” – That word “impart” is really beautiful. It is the Greek word *metadidōmi*. Impart unto you some. It's used here with the accusative case meaning after I have it. That's really something, because you can't give anything you haven't got. See how this really fits? I desire earnestly to look into your face and to give you something I've got. I may impart unto you. Give you something I've got for you.

As I worked this down minutely it blessed me very much, because *meta* is a preposition preceding the word, meaning down this way. *Didōmi* means to give. But a closely associated word is *didaskō* which means to teach. So what do you think he is coming to Rome for? To do what? To teach. That's it. That's how you impart, that's how you give. That's this word. And it means to deliver, to entrust, to teach, and specifically to the end of sharing. Giveth to the end of sharing. What you've got you're giving, imparting. Imparting what? Spiritual gifts.

“Spiritual” is *pneumatikos*. “Gift” is *charisma*. Things of the spirit or spiritual things. Whether this means gifts of grace that God has bestowed upon Paul that he has in his heart and because he has this, he just pours out his heart to the people get lifted and blessed, or whether in the process of that it may also include ministries, I do not know. All I know is he is going to impart unto, *pros*, because he's identified with them yet singularly independent of them. Spiritual gift.

“To the end” – preposition *eis*.

“Established” – *stērizō*; “Established” includes that your life has been proved. You are no longer flippy. You are no longer questioning whether you ought to be in the Corps or whether you ought not be in the Corps. Not even a doubt about it. That's established. It's not just somebody who is standing, but somebody who has proven himself that in spite of all the enemy can throw at him, he is still standing. That's why one of the words that comes off of this word *stērizō* is the word *histēmi*, which means to stand fast. Another word that is closely aligned with this is the word *stereōma*, which means steadfast. It means constant. It's also used in Greek literature in a very wonderful way of a colonnade made up of a whole bunch of columns. The Greek architecture, the columns, that were cemented in, that's this word *stērizō*. Proven itself to stay standing, faithful, steadfast. I thought of this in light of the first verse, a branded slave.

To the end that you may be established. Get your feet in cement and the cement hardens. Can't get out. Colonnade, columns, burned in, proven to stand fast because of the opposition that you have endured and you're still standing. Literally I would translate it

“that you may be mentally fixed and set firmly.” That’s how I would translate it. You’ve got your mind made up. Nothing is going to change it, because the Adversary has proven you. He’s thrown his curves at you and everything else and you’re still hitting them over the fence. That’s proven. Isn’t that a fantastic verse?

Romans 1:11

That has to be the drive to desire in the innermost heart of any man of God that he just shares himself. He gives, he teaches, he opens his heart that other people may get rooted and grounded and set in so that the Adversary as he attacks them, they just don’t budge. Reminds me of the scripture in Ephesians, “having done all, stand.”

Romans 1:12

“That is” – To the end that you may be established, that is, if they are established, and they don’t push, they will be like Paul who didn’t push, that I may be comforted together with you. If they would flip all the time, what comfort would they be to a man of God like Paul? That’s why he wants them established. “That I may be comforted together.”

“That is” that. That is to be comforted together. I may be comforted together. “Comforted together” is the word *sumparkaleō*. When you break that down it’s made up of three words. *Sum* is a preposition. *Para* is another one. *Kaleō* is the word. It’s from this word also that we have the word *paraclete*, talking about holy spirit, remember in John. He’s the *paraclete*, the comforter.

That is to be comforted together with you. Boy, that’s something. Establish people and then people stand with you. That’s a comfort to you. That’s what Paul was saying, that he could be comforted together because they were standing. They weren’t blowing hot one day and cold the next. They weren’t for the Corps one day and against it the next. They weren’t for the work of the ministry one day and against it the next. They were men and women who were established and that brought him comfort.

“By” is *dia* meaning through.

“Mutual faith” is “in one another.” That’s why they translated it mutual. Comfort together with you through the in one another believing. In one another is the word that King James put in there as mutual. Comforted together with you through the in one another believing. People, it’s not only that you believe in the gospel, I believe in the gospel, but both of us believe in the gospel; therefore, we believe in one another. Therefore, I stand with you and you stand with me. That’s what it’s all about. That I may be comforted as you stand with me and I stand with you, through the in one another believing. We all have the same believing of one mind. Same believing in you and me. Same believing which is yours is mine.

Romans 1:13

I think I’ll hold this Verse 13 until the next session with the Corps. I think I’ll hold it and bring it into the whole fabric of the debtors to the Greeks, barbarians of 14 and be able to cover 13, 14, 15 and 16. Once you get into 16 we’re going to have to handle the righteousness of God and what’s it mean from faith to faith. We’re going to have to handle all of those very intricate things.

ROMANS 1:13-15

December 1, 1978

One of the greatest favors you can do for yourself after. I teach Romans is to get your Bible and if the tapes are available, sit down and just drive your head into it. Listen very carefully and follow it very carefully. With all the junk that's going around the country and world right now and the stuff they are throwing at The Way Ministry because we are considered a cult, perhaps Sunday night I'm going to teach on this, the psychology of fear. Look, if you freak this easily, what would you have done in the first century? Nobody is going to freak who has made up his mind to stand on God's Word. The people who cop out wouldn't have stood anyway, so it wouldn't have made any difference. You got your mind made up that the Word of God is the will of God and that our ministry represents the greatest amount of that which is available in the world today, you will have no problem with all the criticism and baloney, etc. You just make up your mind. The people that get full of fear and get excited and nervous about the whole thing haven't made up their mind that God's Word is God's will. That's all. We better take the first session of Power for Abundant Living.

You can't stop people from talking and from being negative. Somebody once said that you can't stop somebody from kicking you but can determine the direction you are going to go. This is what we can do in The Way Ministry. I can't stop people from criticizing The Way Ministry. All I want to do is help people and teach people the Word to the best of my ability. Those that believe God's Word will manifest and the rest of them you couldn't change. So I'm not too disturbed. I pay very little attention to other religious stuff that goes on, because it's usually far below the caliber of the integrity and accuracy of the Word that we are concerned about. And the Word of God still says that we stand approved before God if we rightly divide the Word of truth.

We're right here in a section of Romans where this is building up to one of the great apexes, synthesis, the great foundational truths of all times. As far as I'm concerned there is no failure. Disappointment at time, yes. But failure, never. That's why I'm totally convinced of God and His Word. There are times when I'm disappointed, yes, but failure, never. I was thinking about some of this. True education ought to prepare people for living. True education is preparation for living. Today's education is basically nothing but preparation for making money. In The Way Corps I'm particularly interested in preparation for living. If you have the preparation for living, then I think God will supply all your need according to His riches and glory through Christ Jesus.

I finished Verse 12 with you last time.

Romans 1:13

“Would” is same as “will.” The Greek word is *thelō*. This word *thelō* means a natural impulse. I would not have you ignorant. My natural impulse is that you would not be ignorant.

“Not” is *ou* meaning absolutely not. My natural impulse for you is that you be absolutely not ignorant. This “not ignorant” – “ignorant” is the word spelled *hagnoeō*. This word “not ignorant” is used six times in the Word. That will speak loudly to anyone who has ears to hear regarding numbers in scripture. Six is always associated with man, with evil. As I see the Word and I see life, ignorance is man's long suit. It is his chief infirmity. Even the

common animal is smarter than most men are. Yet, man has vaunted himself to the position where he makes everybody believe how really intelligent and smart he is.

Isaiah 1:2-3

The ox is smarter. That's why I said ignorance is man's long suit. He will try to tell you how absolutely brilliant he is and how smart he is, but the Word of God says that without a knowledge of the Word and understanding God and His wonderful son, Jesus Christ, the ox is perhaps a little smarter than you are. That's a sad commentary.

"Not ignorant" is the first place it's used here in the epistles. Used also in Romans 11:25.

Romans 11:25

Ignorant of the mystery. Then God doesn't want us stupid. If you're ignorant of the mystery, you're going to act like you are smart in your own proud ideas or hardness, conceit.

It's used in I Corinthians 10.

I Corinthians 10:1

If you want to see a great explanation of it, read through verse 10 of Chapter 10.

I Corinthians 12:1

II Corinthians 1:8

I Thessalonians 4:13

Those are the six usages in the Word of God. Those men and women who really work these six in the light of which I've set it for you, you will be amazed at the amount of learning there is regarding what God does not want man ignorant of.

I Corinthians 11:3

The positive side of "would not have you ignorant" is real significant.

Colossians 2:1

II Peter 3:8

The other text says, "But beloved be wise concerning this one thing."

Paul says as he addresses this letter to the people in Rome, "I would naturally, absolutely not have you ignorant brethren..."

"Purposed" is the Greek word *protithemi*. I checked this out and it's in the middle voice, which makes it sort of significant to me, indicating that the action is back to yourself. Oftentimes, I purposed the action back to myself. I wanted to come. He didn't want them ignorant that he didn't want to come. He wanted them to know that within himself, time and time again, he purposed to come unto the brethren at Rome, unto you.

"Let" is hindered, forbidden.

"Hitherto" means until this time, or up until now. Man can purpose, but only God can truly will. It says the action back to himself, the middle voice. I would not have you ignorant. Many times I just wanted to come so badly I could taste it. I know what he feels like, because I go through the same stuff. He really wanted to but he was hindered. It was not the will of the Lord for him to go. He really wanted to get to those brethren in Rome, but up until now he had been hindered. It's really a fantastic thing.

Remember in Acts where it says the Spirit said separate Barnabas and Saul to the work. The will of the Lord. At another time the will of the Lord was for this same man not to go to Jerusalem, but he what? He wanted to go and he went. But here in Romans he didn't go. He wanted to go. He wanted to be with those brethren in Rome so badly but he didn't go because he had revelation. That's what is written in the words, "but was hindered, let, hitherto, until this time." He was not free to go. The doors hadn't really opened for him to go. So he didn't go. He just wrote them a letter at this time.

Why did he want to go? The reason is given in the latter part of this great thirteenth verse. "That I might have some fruit among you also, even as among other Gentiles." That's why he wanted to go so badly. He wanted to get to Rome to share with them the greatness of his heart, the greatness of his love, the greatness of the abundance of the revelation, the intricacies of the greatness of God's Word which only Paul really knew. He wanted to share that with the people in Rome so he could have some fruit among them. You can't have fruit until you first plant. That's a tremendous thing. I know exactly what he felt like. That I might have some fruit. That's the reason he was so concerned about getting there.

You can write a letter like he did, and that's wonderful. But if you are there in person, you can unfold that letter, expound it bigger. That's why he wanted to go.

Romans 6:22

Fruit unto holiness.

Romans 7:4

I didn't put these in the order that I would ordinarily teach them. I put them in the order they appear one book of the Bible after another.

Romans 15:28

This fruit was the offering, the abundant sharing.

Galatians 5:22

Ephesians 5:9

"Spirit" is omitted in the Greek. But in essence of Verse 8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

The fruit of light (Verse 9), and I would put the word "light" in there if I were doing a literal translation according to usage.

"For the fruit of the light is in all goodness and righteousness and truth."

I think the R.V. has the word "light" in the margin. It's in the verse, right in the text.

Philippians 1:11

Philippians 4:17

All together we have eight usages of fruit, a new beginning.

If you really walk on God's Word you're going to have some fruit. It's just axiomatic.

Romans 1:14

In his heart he had really wanted to go, but God had hindered him. His reason for going was so he could have some fruit among them. You can't have fruit until after you have planted. He said the reason he wants to come so badly is that I am a debtor to the Greeks

and to the barbarians, both to the wise and to the unwise.

Romans 1:5

Grace made available the apostleship.

Here in Verse 14 he shows why, therefore, because of the grace and apostleship he has, he is indebted.

There are two sides to the coin. There are two sides to truth. One is grace. One is indebtedness. Grace, which emanates in liberty, is never a release from obligations or responsibility. Grace should so burn itself in our hearts that we know we are forever indebted to God who so loved that He gave. It is not a freedom or license to sin, to do as you damn please anytime you damn want to. Baloney! That's right. If God so loved that He gave, then I should so love. That doesn't give me the freedom to live like the Devil and to do as I fool please. Grace has written within it obligation and responsibility.

This damnable idea that has permeated so many minds of The Way people that they are saved by grace and now they can. live any damn way they want to, it's a bunch of crap. A bunch of baloney. If you understand grace, you've got to understand responsibility. We who have received the greater abundance of the grace are obligated before God with a greater responsibility. A man who would not know the alphabet would not be responsible to teach you the alphabet. He couldn't. But once you know the alphabet you ought to be responsible to others who don't know it to teach it.

In The Way Ministry so many of our people have swung the pendulum all to grace and they forget they have to work. They have to produce some fruit, good fruit. You check out the ones I gave you tonight. What kind of fruit? That's what ought to be coming off the trees of our lives. Sorry, but you know it's the truth what I'm telling you.

Some of this responsibility was written in Galatians Chapter 4.

Romans 1:14

Paul says I'm a debtor. Debtor implies or has as its basic meaning one who must expiate for his guilt, which simply means in another word to atone for his guilt. It is always in the essence of what I've said that I have no trouble with forgiveness, because all I have to remember is what God forgave me for. Then I have no problem forgiving you. If you remember what God saved you from, many of you if you will remember the Foundational Class when you sat through it for the first time and saw the inevitable greatness of the inherent and inerrant accuracy of God's Word, what happened in your soul? The night you learned what new birth is, eternal life, the first time you spoke in tongues, what did you feel like? If you just remember that. It's by grace. Then you're going to start producing some fruit. That is how you must atone for your guilt. As far as I'm concerned, the one requirement as the Word says is that a steward be found faithful. My years of teaching you the Word, you can't ever repay to me. The only way you can ever repay for it is by this atoning. That is your indebted, you are responsible. You are a debtor.

Galatians 4:15

In Verse 14 Paul is talking about the infirmity (Verse 13) and in Verse 14 it says they received him as an angel of God. Verse 15, "Where is then the blessedness ye spake of?"

That's how indebted they felt to the Apostle Paul for having taught them the greatness of God's Word originally. Then they turned against him (Verse 16).

Galatians 6:6

“Communicate” is to share. Every man bear his own burden is in the essence of the grace of God that’s been given to you. You are indebted, you are obligated, so you bear that, you carry that. It’s in this whole section in through here talking about these things. The mocking that people do to God is to forget that they are indebted to Him. I am a debtor, because I’m saved by grace, I have a responsibility. I have the liberty of obligation.

Here he says in Verse 14 “to the Greeks.” The word for Greeks throughout the Word is *hellēn*. In history you read about the Hellenists. The word simply means Gentile. But it was because they were Gentiles and they were so fantastic brains and civilization. The word “Gentile” was replaced by the word “Greek” later on.

He says he is not only indebted to the Gentiles but also to the barbarians. A barbarian, the word barbarian, is anyone who cannot speak the foreign language that is generally being spoken. For instance, the French could say of me tonight that I am a barbarian because I cannot speak French. That’s what barbarian means, anyone who speaks a foreign language. You can’t understand me, so I would be to you a barbarian. That’s its meaning.

Both to the wise. “Wise” is the Greek word *sophia* which means learned, wise, intelligent. Both to the intelligent, the learned people, and to the unwise. The word for unwise is the Greek word *anoētos*. You could read this in context as a repetition. I am debtor to the Greeks and barbarians, both to the wise, Greeks, and to the barbarians, unwise, because unwise, the Greek word, means unlearned, unintelligent.

John 7:47, 48, 49

“Knoweth not the law” – “Knoweth” is unwise, unlearned, unintelligent. The Pharisees despised those people.

Romans 1:15

He was indebted to the Gentiles, the intelligent and the nonintelligent. This is sort of neat when you realize that Rome was the intellectual center. Everything centered in Rome. All the great scholars were there. All the brains were there. All the great art work, all the great paintings.

So he says I’m debtor to the Gentiles, the intelligent, as well as the nonintelligent. That just simply means that he hadn’t graduated from Harvard, Princeton, or The University of Indiana. So he was indebted to both the brains, all the cultural people, as well as the uncultural.

“So as much as in me is, I am ready to preach the gospel to both the cultured and the uncultured.” You don’t stop holding forth God’s Word because you have a brain in the class, or someone who is high up on the worldly totem pole.

As much as is in me, whether you are from Boston or the back alley. Why? Because he is a debtor. If you find out you are a debtor, then you pay no attention to who is in the audience. You just teach the truth of the greatness of God’s Word.

“As much as in” is only the word *kata*, a preposition. It’s real significant that it is this preposition because the word *kata* appears in the accusative case, which means horizontal

Bullinger in his appendix #104-X-2 gives it to you. Horizontal motion, this way, man to man. With purpose and intention. That’s its meaning, *kata*.

So, as for me (is how it reads, as much as in me is).

“As much as in me is” literally reads “So, as for me.” Horizontal motion, purpose and intention. I am ready.

I am ready. The Greek word is *prothumos* which means willing, eager. Like an athlete ready for the finals. He is eager to get into it. So as for me, I am eager, I am willing, I am ready to go. To do what? To preach the gospel.

“Preach the gospel” – one word in the text that is singularly significant. *Evaggelizō* from which comes our English word, evangelism. Evangelism is the preaching of the gospel. The word *evaggelizō* means to bring one to the relationship. He was indebted to preach the gospel to bring people into the relationship with God so the fruit would come. That’s why it is used this way.

If this is a true definition of an evangelist, I think some so called people who are called evangelists ought to take a look at their ministry. You cannot be a true evangelist without speaking in tongues, without teaching speaking in tongues and the rest of the manifestations. You cannot be an evangelist. Someone may call you one, but you can’t be if the Word of God is right. Don’t tell me how good you are. The Word stands. And here in the Word it’s speaking about this. I’m ready to preach the gospel. To preach the gospel, as you will see, is the mystery. And enfolding within the mystery of Christ in you the hope of glory, all the manifestations. So how can a man be an evangelist and deny the great teaching that God has set in His Word. Sincerity is no guarantee for truth. Popularity is no guarantee. Truth is what the Word says. That is truth.

To bring people into the relationship, not only of Romans 10:9, 10 but of everything that is involved with the greatness of the revelation to the body of the church regarding the mystery.

So, as for me, I am eager to bring you into the relationship that I’ve brought others into also you that are at Rome.

I’ve often wondered how a night would have been with Paul. I sometimes think I feel it, I sense it. To sit in an audience where Paul was unfolding the greatness of God’s Word and heard it for the first time among them, and it brought the people into the relationship of a greater walk with God that produced the fruit, that turned the world upside down in the first century. You will never turn the world upside down by rightly quoting the Word of God. You will only turn it upside down in our life time by rightly living it. That’s all.

“Also” follows the gospel to you. “The gospel to you also who are at Rome.”

ROMANS 1:17

December 12, 1978

Romans 1:16

I showed you the greatness of that word “unto.”

Romans 1:17

As I said a while ago, I just can't handle it with all the greatness that I know is there. It's like Walter said to me in the back room, we know the principles, the truths, but we just can't put all the great finery and detail around it. I feel like I'm not really qualified to teach it, not because I don't understand some of the things, but because I cannot do the great justice that I feel in my heart the greatness of God's Word sets. I can never describe to you the righteousness of God how fantastic it is. To me, it's an experience that a man or woman has to have, and he simply has to believe it and walk, out on it. This is why I think of this great seventeenth verse as the pinnacle of all truth in the church epistles. It's the apex, the synthesis upon which the whole of all the church epistles addressed to the body really swing.

“For” really stops you, because it is a figure of speech. The figures of speech are the Holy Spirit's markings of what is important in the Word. The figure in the Greek is the figure aetiology. It comes from the word *aitia* and *logos*. The word *aitia* means a cause or a reason. You know that *logos* means word. A word giving the cause. Or with word you could go with description. A description giving the cause. The Greek word means cause shown. Giving a reason. Then I put a parenthesis, word, *logos*. Giving a reason (word) for what is said or done.

It also has another name in figures of speech, apodeixis, which literally means full demonstration. I believe in Romans 1:17 we have the full demonstration. The Latins called it *causae redditio*. That is the Latin name for this figure. It simply means showing the reason or cause. In this figure in every passage in God's Word where the word “for” points out the reason, or therefore shows the cause. It is significant in importance because it's a figure of speech, the Holy Spirit's marking of that which He really wants us to sit up and pay attention to.

Bullinger says it's used so frequently in the scriptures that he doesn't even list the number of times. Every time you see “for,” if it's giving a reason of what is said and done, it's always a figure. That really marks this verse.

But it also marks Verse 18 and Verse 20. So you have Verse 16 starting with “for,” Verse 17 starting with “for,” Verse 18 starting with “for,” and Verse 20. And all of those are sitting there like great diamonds and you just pay fantastic attention, because God marked the first word that's used with a figure.

That figure is in the English dictionary in the word etiology. That figure in the Greek is spelled *aetiology*. It's transliterated into the English word, etiology. Whenever you have the letters “ogy” is always means science. This is according to the English dictionary a science of causes or reason. It agrees exactly with what I told you the figure was in Greek, cause shown, giving a reason for what is said or done. The science of causes or reason.

Its second usage is a branch of medicine that deals with the causes of disease. That's what the dictionary says about that word.

Romans 1:17

You have God's provision. You see, salvation is basically and in essence connected with righteousness. The righteousness of God by Jesus Christ by the individual believing in him, Jesus Christ, as a complete savior.

“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” God's provision is the righteousness of God. When a person by the freedom of his will refuses God's provision, they fail to obtain salvation, because when they refuse God's provision, they will substitute righteousness of their own by works or law.

Romans 10:2

They were real zealous but they were not zealous according to knowledge.

Romans 10:3

They went about to establish their own righteousness. That's the failure to obtain salvation. Righteousness of their own works having not submitted themselves unto the righteousness of God. Man's basic nature is always to do something to show how righteous he is, which is an absolute counterfeit. It is refusing God's provision. Subsequently, it's a failure to obtain salvation.

Romans 10:4, 5

So you have two types of righteousness spoken of in the Word. One is the righteousness of God; the other is the righteousness of man's works in keeping the law. Man's righteousness of his own works of the law. Those are the two great things you will see coming up in the book of Romans, and you will see that the second is impossible. There is no righteousness by the works of the law, because no man can keep the work that the law requires. Subsequently, it's a failure to obtain salvation because man refuses God's provision.

Philippians 3:9

This brings me to the two great parallel truths in Romans 10:9.

Romans 10:9

You must believe in the resurrection of Christ.

Romans 10:10

Those are the two parallel truths in Romans 10:9, 10. One is believing in the resurrection of Christ; the other is believing in the righteousness of God, God's provision for man.

Romans 1:17

“For therein” – The “for” is that figure of speech giving the reason or cause. “Therein” or “in it.” In the gospel because in Verse 16 it says, “I am not ashamed of the gospel.” For therein, in it, the gospel, is the righteousness of God.

“Righteousness” is the Greek word *dikaiosunē*. It's a noun form here, and it's used 92 times in the New Testament. Its verb form is *dikaioō*. Its Hebrew correspondent word in the Old Testament, and this we have checked in Aramaic and it's equally true in Aramaic. In Hebrew, the verb form is spelled *tsadaq*. The best I understand it, the word righteousness means up to standard. Up to standard.

For in it, the gospel, is the up to standard, God's up to standard revelation. It's used in the Bible when it talks about just balances, scales, where you are just. Talking about just weight where you give the man what he's got coming if he buys something from you.

Also used in just measures where you measure out to people that which is just. If I remember correctly some place in the Old Testament it talks about this measuring. I forget exactly how it talks, but I remember the details of it, that whenever they bought material that people were selling, the man buying it to sell to someone else would have a short arm man to do the buying. Then when he sold it he had a long arm man to do the selling. So he would get more yards when he bought it and get more money when he sold it. That is just balances, just measures, just weights. That is at least a part of the greatness of this word righteousness. It's just. Honest. Absolutely balanced perfectly.

The translation of this word in Aramaic and Hebrew back over into the English in the word justice, we believe has a basis in Latin. And this is rather unfortunate, for it tends to develop a thought concept which has no existence and carries no distinction in the Word of God, for there's one verbal root for justification, for righteousness, acquittal, and all these other related words to it. The verb form of righteousness is the Greek word *dikaioō*. Its Hebrew Old Testament correspondent is the Hebrew word *tsadaq*.

Matthew 11:19

We discussed this at length tonight before we came on this telephone hook-up with all you Corps people, because wisdom is justified of her children just doesn't make any sense. If you'll look at it, talking about John the Baptist in Verse 18, he came neither eating nor drinking, and they said he's a glutton, a winebibber, friend of publicans and sinners. But wisdom is justified of her children. That last line has to be fantastically important and a tremendous key.

We believe that it could well be translated "It is wisdom to work righteousness." John the Baptist worked righteousness. The son of man came eating and drinking. He worked righteousness. And that's wisdom. It is wisdom to work righteousness. I also wrote in my Bible, "But wisdom is righteousness worked."

Matthew 12:37

It's again in the Hebrew in the Old Testament Septuagint it has that Greek word, *dikaioō*, which in the Hebrew Old Testament is this other word, *tsadaq*, and it simply means "by thy words, by your wisdom, by the believing, you are made righteous." And if you do not believe, then you are going to get the other results.

Luke 10:29

"But he willing to justify himself" – to make himself appear righteous. He willing to make himself righteous. We're going to see that this is the righteousness of God, not a righteousness on the part of man. Doing something to make himself righteous. Nothing done by any individual brings righteousness within. It can at best only be a declaration of righteousness to those who are involved.

Acts 15:11

Through the grace – The righteousness of God is so uniquely and wonderfully closely associated with the grace and believing. Believe that through the grace we shall be saved. Salvation is equivalent to justification. It is equivalent to being righteous.

Galatians 2:16

Ephesians 2:8, 9, 10

Salvation is equivalent to justification. Salvation is equivalent to remission of sins, it's equivalent to being reconciled. It's equivalent to not coming into condemnation. All of those expressions and similar expressions simply clarify and illustrate the declaring righteousness of God to the one who believes.

This righteousness of God in Romans 1:17, God's righteousness, the Greek word, *dikaisunē* is simply God Himself is the author of it, God Himself is the standard for God's righteousness. God Himself is the giver. A believer's confession brings that righteousness which God imputes or reckons to the believer through the work of Christ, making the believer to stand lovely and acceptable in God in Christ. That is the righteousness of God of Romans 1:17 or God's righteousness.

For in it, the gospel, is the righteousness of God revealed. We have to take a look at the word "revealed."

"Revealed" – The Greek word is the word *apokaluptō*. Many of you will recognize in that word similar Greek words; apokalypse. For therein, the gospel, the righteousness of God is revealed. This word means unveiled and visible to the eye. It is revealed righteousness. For therein the gospel is the righteousness of God revealed righteousness, unveiled, visible to the eye, which means you can see it.

I John 3:7

I think this sets it as beautifully as it can be set. It's in the doing of it that it becomes visible.

Romans 1:17 – In it, the gospel, is the righteousness of God revealed righteousness from faith to faith.

"From faith to faith" – This is another in depth greatness of the truth of God. The Greek words you can look up in any interlinear. They are *ek pisteos eis pistin*. One of the questions is, do these first two words, from faith, belong to the word righteousness or does the "from faith" belong to the last two words, *eis pistin*.

They are parallel expressions that are used in the Word of God.

Romans 3:22 is one.

Romans 3:30 is a parallel expression.

All of us in the Corps fully know and appreciate the work that we've done through the years on *pistis* and its usages.

Romans 4:11**Romans 4:13**

It's a parallel expression. When you work from faith to faith in Romans 1:17, you have to take a look at these and have an understanding of them.

Romans 5:1

Righteousness by faith

Romans 9:30

The righteousness which is of faith is the parallel expression.

Romans 10:6**Romans 1:17**

The parallel expression means a righteousness due to believing, in contrast with righteousness of works or law. So we believe that these words in Romans 1:17, “from faith to faith,” mean from, out of, faith, believing, to faith, meaning unto the believing of Jesus Christ which made available the faith of Jesus Christ. Technically it is out of believing to, all the way through to receiving the faith of Jesus Christ. The righteousness of God is revealed righteousness by our believing. So the eye can see it unveiled. What Jesus Christ did which makes available to us by God’s mercy and grace the faith of Jesus Christ.

“As it is written, The just shall live by faith.”

I’m sure the Corps will be singularly impressed with the words, “it is written.” To me it speaks very loudly, like Matthew does when it talks about it is written. Here it is written, the just shall live by faith.

“Just” is the Greek word *dikaios*. It’s an adjective form. Its basic root form is *dikē*. That word means right. This word “just” is used 80 times in the King James: 40 times it’s translated “righteous”; 33 times it’s translated “just”; 5 times it’s translated “right”; twice it’s translated “meet.”

It is written. The writing is in Habakkuk 2.

Habakkuk 2:4

The *dikaios*, the right, the one carrying the standard, the honest measure, the honest weight, the one doing that lives by believing.

“Faith” is *pisteō*. This is repeated in Galatians, the one from Habakkuk. To me that puts all of these truths in Romans 1:17 like into a vice. The righteousness of God, that revealed righteousness from faith to faith has to be in the light of the record of the quotation of that which is written in Habakkuk 2:4 and in Galatians 3:11.

Galatians 3:11

The Greek text gives it specifically, “the just by faith, by believing, shall live.” This same record is in Hebrews.

Hebrews 10:38

The just shall live by believing, which is acting upon the Word.

When you believe from faith to faith, you act, you believe unto the believing of Jesus Christ who made available the faith of Jesus Christ, you are made righteous, receiving the righteousness of God which will be revealed righteousness because it’s unveiled. People can see you have Christ in you the hope of glory. And since you have Christ in you, it’s unveiled, you live by believing. On one side of the ledger you could have three words, “believing, righteousness and life.” Believing unto salvation gives you the righteousness of God, which gives you life more than abundant, eternal life, all of that. On the opposite side of it you would have “unbelief.” Unbelief is believing on the negative, which always emphasizes the works of man, the law. That produces unrighteousness which in turn produces death.

In my notes I put a third category, believing, one side, unbelieving across from it. Then another dash and I put sin. Sin is always due to not reaching up to the standard, not the proper measure, not the proper balances. It means missing the mark because man

establishes his own righteousness. So he misses the mark by being disobedient to the righteousness of God, which brings to that man death. This truth that the righteous shall live by believing is spoken to those who have accepted by believing the righteousness of God, which is revealed righteousness. You perhaps will want to find others in the Word. But there is a beautiful example of this, which at this season of the year would speak very plainly to a lot of people with ears to hear.

Luke 1:38

That is the position of Romans 1:17, the apex, the synthesis, the pinnacle of all truth. To receive the righteousness of God from faith to faith as it is written, the just shall live by faith.

Acts 27:25

Mary said be it unto me according to thy will. All the signs were just the opposite. She said "how can this be, I know not a man [Luke 1:34]." God said with God nothing is impossible. Paul aboard this ship, Paul was lost. There was absolutely no way, yet there was a way, because he said, "I believe God that it shall be even as it was told me."

Moses was like that in Hebrews.

Hebrews 11:27

He endured, he persevered He set his mind like steel. How? As seeing him, God, who is invisible, for God said lead my people. There was no way-sense knowledge wise that it could be done. But he had the Word of God, and the Word of God is the will of God. He believed the Word of God as the will of God, and endured as seeing Him that is invisible.

Be it unto me according to thy will. Paul's statement in Acts. I believe God. That is Romans 1:17.

Romans 1:17

For I am not ashamed of the gospel, (Verse 16) and it almost makes you ashamed sense knowledge wise to talk about the righteousness of God that man can't do anything. But he says I am not ashamed for therein, in the gospel, is the righteousness of God revealed righteousness from those who believe out of believing unto the believing of the Lord Jesus Christ who made available the faith of Jesus Christ as it is written, the just, the righteous ones, it's unveiled. They live by believing.

It's like I've said thousands of times, we are what the Word of God says we are, we have what the Word of God says we have. We have to declare it. We have to live it. We have to work it. We have to unveil it so others can see it. That scripture in Romans 1:17 is that great fulcrum, that great pinnacle of truth, on which the whole church epistles swings, that it's the righteousness of God imputed to man, not of works but of grace. Not of works lest any man should boast. Not of works, for all men are dead in trespasses and sins, without God and without hope. But it is the righteousness of God.

Kids, I don't know any other way to explain it. I know it's inadequate, but you have to experience it yourself and just believe the truth of it.

ROMANS 1:18-22

January 2, 1979

I still haven't gotten over the last session a few weeks ago, the great seventeenth verse of the first chapter of Romans, which you can just never say enough about, because it just stands as a great fulcrum in the book, of Romans. Everything swings on it. But after the great fulcrum we get to verse 18.

Romans 1:18

After I said that great fulcrum of seventeen, there are two great truths in there that make a springboard for this eighteenth verse, namely, "revealed from faith to faith" – the essence of the believing of Jesus Christ, and then we who are justified by what Jesus Christ did for us, we accept that and we live by believing. So you have the believing of Jesus Christ, and those of us who are born again, the justified living by believing.

Here in the eighteenth verse of this first chapter, we begin to unfold in the Word the utter depravity and the need of both Gentiles and Jews for the righteousness of God.

Romans 1:18-32 deals with the Gentiles. Romans 2:1-29 deals with the Jews. Romans 3:1-20, both Jew and Gentile are covered again. In Verse 17, "For therein, (the gospel) is the righteousness of God," and in Verse 18, "For" again, in the gospel, the revelation of God, you have also the wrath of God. Two things are revealed in the Word: one is the righteousness of God, the other is the wrath of God. The wrath of God, of course, would be the opposite of the righteousness of God.

The word for "wrath" is the Greek word *orgē*. Could be transliterated into English very interestingly, orgy. It is interesting that death, man's death, or judgment, are not spoken of in light of the wrath of God, and that the wrath of God, even though Adam blew it, it never speaks of Adam in the sense of the wrath of God being on Adam. Nor does it ever speak of the wrath of God on anyone who is born again of the second Adam. Never.

John 3:36

This is one of the usages of the wrath of God.

Ephesians 5:6

Its fourth and final usage is in Colossians 3.

Colossians 3:6

On the one hand you have the righteousness of God and on the other you have the wrath of God. Both of those are declared in the Word of God.

Exodus 4:14

You have places in the Bible that talk about the anger of the Lord. The wrath of God, I'll look up this "wrath" here once.

Numbers 11:33

The wrath was kindled against the people here.

The Lord's wrath, wrath of the Lord, turned from him (Exodus 4:14), and that's the word that is used throughout here.

Proverbs 19:12

There are a number of different Hebrew words used here, which you would have to study very carefully. Very interesting. When you work this wrath or anger of the Lord down, you will find out that it's always due to uncleanness on the part of individuals or groups and basically stemming from idolatry. That's what tees God off. First commandment, Thou shalt have no other gods. The wrath or the anger of the Lord is basically kindled against men who are unclean and it stems also from idolatry. Idolatry is to worship anything or anyone ahead of the one true God.

We have its usage here in Romans 1:18, the word "wrath." Its next usage is in Romans 2:5. It's interesting to compare this wrath with the revelation of Thessalonians that we taught last year.

Romans 2:5

Romans 2:8

Romans 3:5,6

Romans 4:15

Romans 5:9

This wrath of God is when a man becomes unclean, idolatry, when he serves anything else but the true God. It's always this wrath of God, and it's against that wrath of God that Jesus Christ comes to establish the new kingdom. Remember when he comes back in Thessalonians to reestablish it, wherein there is righteousness and true holiness, and he turns it over to the Father that he is the only one to be worshipped. When you tie this righteousness of God in line with the wrath of God and you understand it, then you see that the wrath of God is just because people will not accept the righteousness of God and believe to follow what he accomplished and what he did. The wrath of God is revealed from heaven.

"For the wrath of God is revealed from heaven" – That deals with II Thessalonians of the return of Christ.

"Against all ungodliness and unrighteousness of men" – "Men" is *anthrōpos*.

"Who hold the truth in unrighteousness" – The word "hold" is hold down, but I think, there's even a much more wonderful word that communicates at least to my mind and that is the word suppress. The wrath of God is revealed against men who suppress the truth in unrighteousness. To suppress it is to indicate that you know it but you deliberately act contrary. That's why they hold, suppress, the truth in unrighteousness.

Romans 1:19

Verse nineteen gives the reason. Because. Verse twenty-one again has because. One right after the other. Watch this develop now. They suppress the truth. Verse nineteen. Why? "Because that which is known of God" – The "may" is "is."

Is manifest, or shown to them, for God showed it unto them. They suppressed the truth because that which is known of God is shown to them. The word shewed and manifest in that verse are the same Greek word. Known of God is "was shown to them," for God manifested or showed it unto them. They suppressed the truth. They know the truth but they hold it down, suppress it. That is because they do not worship the true God. By not worshipping the true God, they suppress the truth which God has shown to them.

Romans 1:20

This explains this further.

“Of him” = of God

“Are clearly seen = may be arrived at

“His eternal power and Godhead” – This is the verse they use for the trinity. The Godhead, three in one head. His eternal power and Godhead. He just told us in Verse 19 because that which is known of God, God showed it to them. They deliberately suppressed the truth, which is unrighteousness. He’s not talking about Jesus Christ or holy spirit. He’s talking about doing this to the head, God. Godhead is basically nothing more or less than the true God, head God. There are two gods: one the God and Father of our Lord Jesus Christ; the other the god of this world. In the commandment, Thou shalt have no other gods before me, there is only one true God, and that’s what this verse is talking about. Both in Verse 19 and 18 and back in Verse 21 – it’s not talking about three gods. It’s talking about the one true God.

Whenever you have the three gods, you have the beginning of the problems that are manifested here in writing in the book of Romans in these chapters all the way through 3:20. They suppress the truth and then the wrath of God is revealed from heaven against all ungodliness, and as you suppress the truth, then other things came in and get worse and worse and worse, as we will see when we work the rest of this chapter in Romans.

Romans 1:21

Because – They are without excuse, Verse 20.

Because when they knew God, when they knew God’s righteousness, the truth of God, when they knew God, they glorified him not as God. It’s praised him not as God. The literal working of this, they worshipped him not as God, the true God. When you do not worship him as the true God, you are no longer going to be thankful. Neither were thankful.

But became vain – Vain is perhaps in the essence of real conceit. They suppressed the truth to the end that they believed they were right. They will be so bold about their error which you and I know is error from the truth of God’s Word, but they do not believe it’s error. They believe it’s truth.

Become vain in their reasonings. Imaginations is “reasonings.” They no longer can add two plus two and come up with four. They become vain in their reasonings.

Then their foolish heart – they don’t think it’s foolish, but God’s Word says it’s a foolish heart. Their foolish heart, because they suppressed the truth, what happened to their heart? It got darkened. Do they think it got darkened? No, to them it’s bright sunshine, light. These are the ones who suppress the truth in unrighteousness, which is just the opposite of the righteousness of God. They profess themselves to be wise.

Romans 1:22

They profess themselves to be wise. You will certainly see this so vividly in our day and in our time in our culture. The leading educators, leading philosophers, leading theologians, who suppress the truth in unrighteousness, they profess themselves to be wise. They are the so-called smart ones. They are the ones who sit in the seats of teachers and share their so-called wisdom with their students, and the Word of God says they profess themselves to be wise. They really become fools.

The only basis on which you can judge the righteousness of God or the wrath of God is in

the light of the Word of God. There is no other basis on which anybody could make a right decision. This is why if we do not have the accurate knowledge of God's Word, we're never going to have a solid foundation or basis upon which to make a proper decision or a right decision. The righteousness of God, that great foundational verse, seventeen, sets that whole truth of the greatness of that revelation. Then in verse eighteen and following, it begins to develop this wrath of God as it relates itself to Jews, the Gentiles, Jews and Gentiles.

When you get to Chapter 5:1, the word "wrath" no longer appears, because once you tap into the truth of the greatness of God's Word, the word "wrath" is never used of Adam or anyone who is in the second Adam, Jesus Christ. So as we go through the book of Romans you will see how wonderfully God has taken care of men who do not suppress the truth. What you have been in the past, He doesn't bring up, doesn't have to. It's very simple. Every man is dead in trespasses and sins. So if you're dead, you're dead. Can you get deader than dead? This is why He never brings that up, doesn't have to, because there are no stages of sin. One sin is no worse than the other. If you're dead, you're dead. If a man is dead because he has 10,000 or 100,000, he's still dead. So that is how the foundation here is laid of the wrath of God showing this in contrast with the righteousness of God and it begins by the truth, stating the truth, that these people knew God, they knew the truths of God, but they deliberately suppressed it. It wasn't anything but a planned suppression of that great truth.

So professing themselves to be wise, they become fools.

The next time we get into this session, we'll see how big a fool they really become.

Again, I'd like to reiterate that basically this wrath or anger of the Lord deals with uncleanness which is primarily idolatry. If you're going to serve the body more than the true God, it has to be idolatry.

Well, that's all I'm going to do in Romans tonight.

ROMANS 1:18-26

January 9, 1979

We're still in Chapter One of Romans. We finished verse 18 last time, so we'll begin with a review and then move into some of the other verses in Romans 1. I believe the people who gather here with us tonight at The Day in the Word will greatly appreciate this particular section that we are dealing with in the Corps, because of what I taught you in the session this morning on John 1:1 and John 1:2.

Romans 1:18

That's the nature of wrath. The nature of the wrath of God is against all ungodliness and all unrighteousness, who suppress the truth. The day of wrath is referred to in Romans 2:5.

Romans 2:5

There's a day coming, and it's referred to as the day of wrath, which is the apocalypse, the appearing, when God through Jesus Christ will do the judging. It's a righteous judgment of God. The first time Jesus came, man did the judging. It was they who condemned him; it was they who crucified him, God's only begotten son. But when the Lord returns, the apocalypse, he's coming back not as a child to be born in a stable or manger, not as one whom they will spit in his face and curse him, not as one that they'll say ye are of Beelzebub. But he's coming back as king of kings and lord of lords. He's coming back in righteous judgment. A man who does not break the law never needs to fear the police siren. It's when you've broken the law, when you're living contrary to what you know you're supposed to live, then when you hear the siren and see the police, then you freak. People are like that regarding God. There is nothing to fear regarding the return of Christ unless you are going to be in the day of wrath and be in that judgment when he comes as king of kings and lord of lords, because you did not accept him as your lord and savior while you had the privilege.

The word "wrath," and "God's wrath," and "the judgment of God," falls particularly on Babylon. Babylon is used figuratively at times as the great city of all wickedness.

Revelation 16:19

That's the day of the judgment of God, particularly on Babylon. Why Babylon? Because of idolatry, which is extreme uncleanness.

Revelation 14:8-11

Fornication – immorality; the immorality was idolatry.

The nature of wrath bringing in the day of wrath when it comes is Biblically against idolatry. Idolatry is extreme uncleanness.

Romans 1:18-32 capsulizes for us the idolatry of the satanic system in all its naked horror, indicating that they are worthy of death, having pleasure in the deeds of evil.

Romans 1:32

Why?

Romans 1:19

Because of this, turning to other gods, worshipping other gods than the one true God. Because of this, that's why you have the wrath of God against all ungodliness and

unrighteousness of men in Verse 18. Because of this, that they turned to other gods.

“Because of this” is used five times in this chapter: Verse 19, Verse 21, Verse 24 – “Wherefore” is “because of this,” Verse 26, and Verse 28 – “Even as” is “because of this.” Five times in the immediate context you have the result indicated because of this, worshipping of idols, worshipping more than the one true God. Because of the unrighteousness of men, because they rejected the truth of the one God. Because of this, you have it five times.

II Thessalonians 1:7

Romans 1:21

Romans 1:28

II Thessalonians 1:8

That’s the wrath we talked about in Romans 1:18.

Romans 1:25

You have to work at II Thessalonians 2:10, 11.

II Thessalonians 2:10, 11

The lie is the great truth that the Bible states about Babylon, the religious whore, the spiritual whore, the great wicked city.

Romans 1:32

You have to look at II Thessalonians 2:12

II Thessalonians 2:12

I Thessalonians 1:9

“True” is one God. When the ministry of the Word came to the Thessalonians, they turned the people from idols to the true God.

That’s why when I put all this wrath of God together for you and work this thing in Romans, you will see that the basic thing God is dealing with is idolatry.

I Thessalonians 1:10

We’ve been delivered, because we’re not worshipping idols.

I Thessalonians 4:5

Romans 1:19

Because that which may be known – The text reads, “Because that which is known.” Not may be, it is known of God. The Greek word *en autois*. These words do not mean among them, but in them as a habit pattern because of their believing. It’s an internal manifestation. They had it.

For God showed it unto them.

Because of this, turning to other gods, which is known of God, was manifested to them, for God showed (same word in text as manifested), God manifested, showed it, unto them.

People, ignorance of the true God is willful sin, because light is available. Therefore, all ungodliness is without excuse.

Romans 1:20

For the invisible things of him – Him who? God, Who is Spirit.

From the creation of the world are clearly seen – Those words, “clearly seen,” really have an impact. It’s the Greek word *horae* plus *kata*, meaning down. It literally means to look down upon and see clearly. It’s like standing on top of something and you scrutinize that below it minutely. That’s that word, “clearly seen.”

Being understood by the things that are made. Scratch “even.”

His eternal power and Godhead – His eternal – “Eternal” is the Greek word *aidios*. “Power” is *dunamis*. “Godhead” is the Greek word *theiotēs*.

Even his eternal *dunamis* and Godhead, one God, head God.

Colossians 2:9

God is the head of Christ. It says so in the Word. He’s the head God.

The head is divine. Head God. How many heads do you have? One. There is one God. He’s the Godhead. Most people, when they think of Godhead, they think of God the son, God the holy spirit, God the Jesus Christ, and God the Virgin Mary or something. No! One head. He is the one God, head God. He’s the head of Christ. Christ is the head of the church.

That’s the integrity and accuracy of the Word. His eternal power and Godhead, head God. Eternal *dunamis* of the head God.

So that they are without excuse. You have no excuse for your unrighteousness. Light is available. The only answer you can possibly have is what the scripture says, you’d rather walk in darkness than the light. You make the decision yourself. You would rather walk in unrighteousness than righteousness. You’d rather walk in darkness than in light, the Word says. Light is available. Every man is without excuse.

The words, “so that they are,” literally translated according to usage are “to the end of their being” without excuse.

“Excuse” is the Greek word *anapologētos*. Just take a look at that word. Drop the *an*. What English word would you come up with? Apologies. That’s what the word comes from. He is without any apology. He has no excuse. It’s all over with. You can’t pray to God that you’re sorry you screwed up the works. No apologies. You talk about the accuracy and depth of the Word.

That’s fantastic.

Colossians 1:8

Thought I looked this up. It’s not there.

Ephesians 1:22**Colossians 1:18**

God is the head of Christ. He is the head God. Christ is the head of the church. What do you run your physical body by – your tootsies or your head? Your head makes your tootsies run. Your physical body is entirely under the operation and the control of your head. The church of the body is entirely under the direction of the head, who is Christ. God’s only begotten son. Not V.P. Wierwille, not the president of a denomination, not the president of

The Way. The church of the body has only one head, Christ. Who do you take orders from? The head. That's right. That's why we study to show ourselves approved unto God, the head, God, not a man.

Every man is without excuse. God has removed every possible excuse for man to be ignorant of Him. No man needs to walk in darkness unless he wants to. The light is available. Therefore, don't let anybody ever tell you what about the poor people in Africa. What about those poor heathens who have never heard? I've found that most of the poor heathens live right next door to you in the United States.

Psalm 8:1-9

Fits in beautifully with Romans 1:20.

They are without excuse because the invisible things of God can be clearly seen and understood. How? By the things that are visible, that are made.

Romans 1:21

Because when they knew God, they glorified him not as God.

“Glorified” is the word *doxazō*. It's a verb form. To glorify means to set in a position of highest honor, highest praise, highest esteem. Because when they knew God, they did not continue to set Him in that position of highest honor, highest praise, highest esteem. That's the word glorified.

Glorified and worship are interrelated. If you glorify God, you'll worship Him. If you worship God, you'll glorify Him. They are real closely aligned. That's why I gave you the literal of it, to set in a position of highest honor. If God is in the position of highest honor, who do you worship? Who do you glorify? God. Understand?

Romans 15:6

One God. That is righteousness. It is the righteous judgment of God to worship one God. Glorify God, worship God.

Romans 15:9

The noun form of this verb is the word glory. Glory is in the Greek *doxa*.

I was going to read you all these verses, but my hour is gone, and I've got other things to teach. So I'm going to give you the references. You can check them for yourself and put together the greatness of what I'm sharing with you.

Because when they knew God, they glorified Him not as God. They did not continue to give Him the' position of worship. I am the Lord thy God. I'm a jealous God. Remember that one? Jealous doesn't mean jealousy as the green-eyed monster. God desires to be worshipped. The god of this world, the Adversary, desires to be worshipped. They knew the true God, so they are without excuse. Light was there, but they chose to not glorify, which is to worship.

In Luke 14:10 this same word is translated “worship” in the King James.

The word glory, *doxa*, is used the following times in Romans: 1:23; 2:7,10; 3:7,23; 4:20; 5:2; 6:4; 8:18,21; 9:4,23; 11:36; 15:7; 16:27.

Romans 1:21

Two things – They glorified Him not as God, nor were they thankful. Thankful for what?

For God's goodness to them. When people do not glorify the true God, when they do not worship the true God, they will not be thankful for God's goodness. They'll think they did it all. I am the savior of my soul, they will think. That's what that verse is talking about.

They do exactly what Genesis 3:5 says when the Adversary said to Eve, Ye shall be as God. When men quit worshipping the true God and are not thankful, they always make themselves God. Science has been a god for most people.

Matthew 19:17

There's only one good, and that's God.

Acts 14:8-15

There's only one God. Neither were thankful for God's goodness. Paul wasn't God. The true God whom they served and worshipped, He is good. That's why Paul and those boys told them to cool it,

I Thessalonians 5:18

Neither were thankful is what Romans says. Thessalonians says in all things give thanks. There's only one good, God. They had just forgotten this. They had suppressed it. They had suppressed the truth in unrighteousness. They pushed it down. Light was available but they didn't want it. The knowledge of the true God was available, but they refused to accept it or believe it.

Romans 1:21

But became vain in their imaginations. "Vain" is the Greek word *mataioōmai*. It means literally "useless to God and themselves.." They became vain, useless to God and to themselves. People, when you reach that stage in life, you might as well commit Hara-kiri and have it over with, because you are useless to God and yourself. It's interesting that in the Hebrew the word is *habal*. In the Old Testament this word is used regarding idols. "Neither were thankful; but became useless to God and themselves."

There are two words in the Greek also for vain. One word is *kenōs*, which is the content. The word *mataios* is the result. The result when you don't glorify God nor are thankful, the result is uselessness to God and yourself. Ignorance of God is willful sin, because light and truth are available, so that every man is without excuse.

Vain in imaginations, or reasonings. The old boy can no longer add two plus two and come up with four. He no longer can handle three days and three nights, except he come up with good Friday, good Saturday and bright and early Sunday morning. His reasonings are vain. In plain language the Bible says he is mentally deranged, nuts. He is insane. That's what it says if you have eyes to see and earballs to hear.

The Greek word is very defining. It is the word *diologismos*. Drop the "o" and you have dialogue. We get our English word dialogue from this. Imagination is a dialogue of self. It's ego reasoning.

And their foolish heart was darkened. Foolish is undiscerning heart. He no longer can make a proper discernment, because he is senseless.

Romans 1:31

Without understanding is the same word as "foolish."

Romans 1:21

And their foolish heart. Without any understanding. They are darkened. They are living in the night time of life. “Darkened” is spiritually dark. Their foolish heart was spiritually dark. Their senseless heart, without understanding, was spiritually dark.

Optomologist’s tell me that the human eye loses its power of seeing when deprived of light. I’ve always thought that man really loses his power of seeing when he does not glorify the true God and be thankful.

Psalm 36:9

Psalm 106:19-21, 23, 28, 29

In Verse 29, inventions were what they set up, phallic symbols they worshipped, etc.

Romans 1:22

They became senseless. The ability to reason logically and truthfully became impaired when the true God is or was abused. The ability of man to reason logically and truthfully becomes impaired when the true God is abused.

Psalm 111:10

Professing themselves to be wise, they became fools. The Word of God says the fear, the reverence, the awe, the respect of the Lord, that’s the beginning of wisdom.

Proverbs 2:6In Romans the people professed themselves as the wise ones, the men with all the wisdom. Reminds me of Job saying to his three miserable comforters, I guess you fellows have the cornerstone and seal up all the wisdom.

Romans 1:23

And changed the glory of the incorruptible, which is incorruptible, Old English. When they changed from glorifying the true God and being thankful, they exchanged one for another. See, the incorruptible God cannot be changed. He’s still incorruptible no matter what man does. Man takes that incorruptible God and he builds himself an idol. When they do not worship the true God or remain thankful to the true God, they change from the true God and in His place they exchange something, because every man, every woman, is basically spiritual. He has a heart. He needs something. He’ll either worship the true God or he’ll worship himself, or he’ll worship the state. He has to have something. That’s the way he’s made, just like you’re made to have physical food. Your body will have to have physical food.

Changed the glory. Would be beautiful if you read, “And exchanged the glory of the incorruptible God,” which it is.

Into an image made like – Exchanged one for the other. The incorruptible God they exchanged for an image. The text reads, in the likeness of an image to corruptible man.

And to birds, hawks, and fourfooted beasts, bulls and cows that are worshipped. Even to this day a cow is sacred in India. You can slug your wife, but don’t slug a cow. When a cow walks on the street you put your hand on his butt and gently go along it. The cow is the mother of life, sacred. You talk about this verse. Take a look at it.

You have a polysyndeton here, many ands. Corruptible man, AND birds, AND fourfooted beasts, AND creeping things.

Creeping things, the asp, the serpent, also the scorpion, which is the emblem of the devil spirit world. The serpent, the emblem I think of the AMA [American Medical

Association].

Let's compare II Timothy. Boy, this is just fantastic.

II Timothy 3:1-7

Romans 1:24

“Wherefore” – Because of this Scratch “also.”

Because of this God gave them up. Why? Because they willfully gave Him up. God gave them up. The second usage is in Verse 26, because of this God gave them up. Its third usage is in Verse 28.

The Greek word is *paradidōmi*, which literally means hand over to the power of another. God gave them up to uncleanness. God gave them up because they willfully gave Him up. They were serving other gods. Hand it over to the power of another, to uncleanness.

Through – remaining within, continuous. They deliberately continued in the lusts of their own hearts.

This is not an irretrievable condition. In Romans 1:16 it says it's the power of God unto salvation unto everyone that believes. Therefore, this condition is not an irretrievable one. But I want to tell you, it's on pretty skinny ground.

Through the lusts of their own hearts.

To dishonor their own bodies between themselves. “Between” is *en*. With a collective noun it must be translated “among.” Dishonoring their own bodies among, not between two people, but among a whole bunch of people. That's how accurate that Romans is.

Romans 1:25

Since they changed. Why? For they had exchanged the truth of God, worshipped, glorify and be thankful of Verse 21, into a lie. They had exchanged the truth of God worshipped for the lie, is the text. They exchanged it for Satan, who is the father of lies (John 8:44). And they worshipped him. They worshipped and served the creature, that which was created, the Adversary, Lucifer. They worshipped and served the creature, that which was created, the Adversary.

To worship is to hold in reverence or in praise, to glorify. They worshipped and served the creature more than, instead of, the Creator, the true God, who is the blessed one forever.

“Forever” means throughout all ages.

Then comes “Amen.” When man uses it, it means “so let it be.” When God uses it, it means “it is and shall be.”

Romans 1:26

Because of this God gave them up. Because they worshipped idols and not the true God. They worshipped the creature, the Adversary, Lucifer, and everything along with it, more than the Creator. God gave them up. Same as Verse 24.

Unto vile affections – passions of infamy, lusts. Lust is lust when need ceases. Lust begins where need ceases. They didn't worship the true God. They began lusting after other gods. They worshipped other gods, and God gave them up, because they gave Him up.

To passions of lusts, infamy.

For even their women did change the natural use into. “Into” is the word *eis*, meaning for. It’s the accusative case here, and means reaching out unto. They gave up their natural use and they reached out unto that lesbian, homo quality, that which is against...

“Against” is *para*, meaning beside, or beyond, nature, the natural use of the woman.

That’s all we’re going to do on this tonight. But you can sure see where we are. And they want me to stand with the homos and lesbians, give them freedom to teach in our schools, to take our kids home. I don’t know. All I know is the Word. I know that when you serve man and man is the idol, he starts downgrade, he is senseless, he is useless, his mind fashions all kinds of evil inventions. And in action, the lowest man can go is homo, lesbian, which is Romans Chapter 1.

A man was made to have intercourse with a woman, and vice versa. No woman was ever made to have intercourse with a woman. No man was ever made to mess with a man. The woman was made for the man, and the man for the woman. I wish I could teach you the rest of Romans tonight, but I’m tired and we’re going to close. There it is. If you want to live in darkness you have the same privilege. But you are without excuse. The light is available. That, I know, is the right dividing of Romans Chapter 1 as far as we’ve gone.

ROMANS 1:27-32

January 16, 1979

Perhaps just a little review is in order for the Corps tonight that I set last week which we need to do as a springboard to get into the record in Romans we'll be covering tonight. Romans 1:18-32 capsulizes for us the idolatry of the satanic system and shows it to us in all its naked horror, and it indicates what happens to individuals who do not like to retain God in their mind. Verse 21 spoke about they knew God, but glorified Him not as God, neither were thankful. They didn't want to retain God in their mind. They didn't glorify God. The word glorify stems off from, or is right in line with, the root "worship." Nor were they thankful. Verse 26 was the last verse we closed with last week.

Romans 1:26

For this cause – Because of this. Because they worshipped idols and not the true God. God gave them up, which is the same as in Verse 24. It's the Greek word *paradidōmi* which literally means hand over to the power of another. They did not like to retain God. They didn't keep the true God, so God gave them up because they gave Him up. He just had to allow them to be taken over by another power. God gave them up unto vile affections. Vile affections literally is passions of infamy. Another word is lusts. The word "into" is *eis*, meaning for. It happens to be the accusative case, which literally means they changed the natural use reaching out unto that which is against. "Against" is the preposition *para*, meaning beside or beyond nature. God gave them up because they walked away from God. Then their women changed the natural use, reaching out unto that which is beyond or beside that which is natural. I think everyone of us should know what the natural use of a woman should be. It certainly never is lesbian. That's not natural use. The reason they went this way is because they worshipped idols, not the true God.

Romans 1:27

And likewise also the men – King James. The text reads "And likewise the men also." We have a publication on the book table entitled "Also." I think you ought to get a copy of that and mark your Bibles. It's out of order here, won't fit the text. And likewise the men also. Not also the men, but the men also.

Leaving the natural use of the woman – God made man for woman and woman for man. God never made woman for woman or man for man. They left the natural use of the woman and burned in their lusts. I handled that a while ago as passions of infamy. Vile affections in verse 26. Passions of infamy, lusts.

Men with men working that which is unseemly, working that which is not like it should be. It's not right on. It's messed up.

And receiving – "receiving" is the word meaning back in full. And receiving in themselves back in full that recompense. "Recompense" means retribution. Of their error. "Error" is weakness. Receiving in themselves that retribution of their error, their weakness. So far, that's all the further I can go. I have no text to document it beyond this. I just know from working the Word and the great heaviness of this, it's not just error or a weakness. It's deeper. Next year when Walter Cummins will be back in Germany for a year doing research for us, here's one that is an assignment for him. I want to see if there aren't some old ancient texts that will give us a word that is much deeper than error or weakness, because I know from the context that they themselves and receiving in themselves back in

full that retribution of their stupidity. The damnableness of man allowing himself to get worse than a beast. Worse than a cow or bull. You don't see a bull riding a bull too long, or a cow riding a cow. You'll see tonight in Romans that the beasts have more sense than man does when he walks away from God and starts serving other gods, because the lowest thing in the whole world is the greatest thing God ever made, mankind. But when man walks away from God, he is worse than any animal. You'll see it tonight before I finish this chapter.

They received recompense of their error, weakness, which was meet. Which was what they logically deserved is the text.

Romans 1:28

And even as they did not like – The words, “did not like” is the Greek word *adokimazō*. This is a verb and it literally means they refused to accept. This word if you look at its spelling, later on in this verse you have the word “reprobate mind.” The word for “reprobate” is *adokimos*. The first one is a verb, the second one an adjective. Same word. But you don't see that in King James. Did not like is *adokimazō*, and the other word for reprobate is *adokimos*. Same root.

If you translate did not like as refused to retain or accept the true God in knowledge, God gave them up over to a reprobate mind. And the play is upon beautiful words. When a person refuses the true God and refuses to be thankful, to worship Him, he, that man, ends on the refuse pile. They refused and God gave them up to the refuse. That's Greek, that's text. They refused to retain God in knowledge. They refused to accept the knowledge of the true God and live that way. Why? I think John 3:19 makes a statement that would be very apropos here.

John 3:19

I think John 3:19 should be put in the margin here at this great truth in Romans 1:28.

It says God gave them up. If you go back to verse 26 it says God gave them up. Go back to Verse 24, God gave them up. Three times. This is the third time it's used in Romans 1.

The word “up” is the word “over.” God gave them over to the refuse. He gave them over to the junk pile, the stinky place outside the city limits where the refuse is burned. They refused to put God in their knowledge and worship the true God, so God had to give them up, and they ended up on the refuse pile. It means literally men and women devoid of judgment, reprobate. It means they have an unsound mind. In plain language, they are insane, nuts. If you don't agree with it, argue with God and His Word. Most people do. Not me. This is God's Word.

That tells me that when we get to the homos and lesbians, we're dealing with insane people. They have an unsound mind. They are devoid of judgment, which literally means they cannot make a true or right judgment. And you want me to have them teach my kids in school or any other place?

Verse 28, devoid of judgment, reprobate mind. I'm dealing with the most difficult thing in our country, because if there's any one thing being pushed on us, that is, the homos and the lesbians. That's what is being pushed. The second thing being pushed on us is roots. One is as bad as the other almost. My roots are not France where my ancestors came from. We came from rural France. D-Day, you tore up my town and blew it all away. My ancestors were all Huguenots under the French governors and rulers. Then they persecuted us because of the Edit of Nance and a lot of my family were killed, so they moved out to

Switzerland, England and Germany. The Switzerland side I don't know anything about, for they are all dead. The Harcourts of England are Wierwilles. The rest of our clan moved into Germany and into the Muenster area, and that's where my grandfather and grandmother came from. You don't hear me talk about my roots back in Germany. I'm a citizen of The United States. I love this flag. I stand for it. I don't stand for everything the government does, but I stand for the freedom that that flag stands for. That's why it flies every place I teach. Today you had a man here who took the flag and dropped it on the floor. You never do that when I'm around. If I had seen it I would have hit the ceiling, I guarantee you. I've been at places where I've seen the flag trampled under foot. I've seen it burned. And I don't like it. I've got men in the military here tonight who don't like it, and other people here who don't like it. We're going to make that flag continue to stand for something if you believe God's Word and you walk on God's Word and you've got an ounce of steel in your soul. But if you're all sold out to letting the Adversary take over and you no longer care, you no longer want to get involved, your children and your grand children will pay a miserable price. I don't want my children or grandchildren to pay that if I can help it. I want God's Word that made our country great. I don't talk about roots. My root is The United States of America. This is where I live. This is where I hold forth God's Word. It has nothing to do with where I came from or the color of my skin. It has everything to do with my being a citizen of The United States of America, and I'm damn proud to be one. You bet your life.

Generally many times when I'm in a place we salute the flag of The United States of America. We salute it by putting the Bible on our heart, not our hand, because a man's hand doesn't mean anything. The Word, this is what we believe keeps the freedom of The United States. If you've ever read the first ten amendments and a few other things about our Constitution, that's the law of the land, as the Bible is the law for men and women. It's the Word of God for men and women who want to know the will of God. This is God's textbook, like the Constitution and the first ten amendments basically of The United States are the law of the land.

A reprobate mind to do those things which are not convenient. "Convenient" is *kathēkō*.

"Not" is *mē*, meaning absolutely not. Do those things which are absolutely not convenient, meaning the way it was meant to be. This same word is translated "fit" in Acts 22:22.

Romans 1:29, 30, 31

Having just read of those things that were not the way it was meant to be, Verse 29 says "being filled with all unrighteousness."

Romans 1:29

Being filled with all unrighteousness. They have a reprobate mind, devoid of judgment. That's why they are filled with all unrighteousness. "Being filled with" is the accusative plural. It's masculine, perfect participle passive. It can literally be translated "having been filled," or "filled to capacity with." Filled to capacity with all unrighteousness. Overflowing into the results which are then innumerable.

The root of these words is *plēroō*, which is to be filled to capacity.

With all unrighteousness – Filled to the full.

Fornication – There is not another manuscript except for the one they translated King James that has this word in it. So we delete "fornication" from the text.

Filled to capacity with all unrighteousness, which overflows into wickedness. You have wickedness, covetousness and maliciousness.

“Wickedness” is *ponēria*. It is the word from which you get the English word pornography. That is the word here. Wickedness. It means utter depravity via an act of the mind. That’s the word. By my act of the mind I have not retained the true God, nor worshipped the true God, so I have worshipped something else. And that is this word *ponēria*, act of the mind. Total depravity.

By the way, there is a complete run down now of twenty-one words that is given, and everyone is downhill, total defeat.

“Covetousness” is *pleonexia*, which equals a desire for more. It comes from the word *ponēria*, the one I just taught you as wickedness. Covetousness is fraud, extortion.

Colossians 3:5

Covetousness which is idolatry.

Ephesians 5:5

Whoremonger is idol worshipper.

See how this all ties in with idolatry? Worship and serve the creature, the body, more than the Creator. “It’s worship.

This word covetousness, wickedness, all center around idolatry. Idolatry which is pornographic idolatry. All pornography centers around bodies, generally.

“Maliciousness” is *kakia*, a noun, and it literally means moral evil. Moral evil which is vicious depravity in all forms. “Full of envy” – Wickedness, covetousness, maliciousness – all come off of *ponēria*. Now after that we move to full of envy. “Full” is not *plēroō* or *pletho*. That word for “full” is *mestos*. “Envy” is *phthonos*. *Mestos phthonos*, full of envy. It literally means the mind is stored with envy. The mind is full of, stored, with envy. Envy is same word as jealousy. Jealousy in the senses world is many times referred to as the “green-eyed monster.” I have never known of a murder being committed where a person willfully murders unless he’s possessed, and there’s another devil spirit there besides murder, and it’s always this envy. That’s the other spirit always there. Their mind is stored with. “Stored with” can be translated “possessed.” Their mind is possessed with envy. That’s jealousy.

Galatians 5:19, 20, 21

Quite a listing there. Envy is among that group.

The word for envy is *phthonos*. The word for murder is *phonos*. This could be a figure of speech, which means rhyming words. I’m not sure, but I am sure that envy and murder package in the same cellophane.

Romans 1:29

“Debate” is strife. The Greek word is *eris*, literally meaning wordy wrangling and contentious rivalry.

The next word is “deceit.” The Greek word is *dolos*. It’s a very interesting word, because that word is used in Greek literature regarding the bait that’s used to catch an animal. So this word “deceit,” literally is used here relative to the adulteration of the truth used to deceive and catch men. That’s what deceit is.

“Malignity” is literally mischief, mischief with a punch. The Greek word is *kakoētheia*. It is the same basic root as the root for malice. We had it a while ago in maliciousness. *Kakia*. This word *kakoētheia* is from the root *kakia*, which means deliberate evil intentions to others.

“Whisperers” – The Greek word is *psithuristēs*. This word literally means secretly conveying detrimental information about the character and welfare of others. Secretly whispers, secretly conveying detrimental information about the character and welfare of others.

Romans 1:30

“Backbiters” – The Greek word is *katalalos*, meaning evil speakers, publicly, open evil speaking, about you or the true God or the greatness of God’s Word. Openly backbiters. They don’t hide it. They are evil speaking openly.

“Haters of God” – The Greek word is *theostugēs*. Literally they hate anything that is truth.

“Despiteful” – The Greek word is *hupristēs*, meaning insolent, injurious, injury done by word or deed.

I Timothy 1:13

Despiteful, literally ought to be translated outrageous in personal insults.

“Proud” – the Greek word is *huperēphanos*. It means haughty.

II Timothy 3:2

It’s associated with boasters here. It means haughty or proud, associated with boasting, conspicuously so. That’s the text.

“Boasters” – The Greek word is *alazōn*, literally meaning loud mouth, imposture, quack, false pretender.

“Inventors of evil things” – The Greek word is *epheuretēs*, and “things” is *kakos*. They’re inventors of evil things, embracing every form, moral and physical.

“Disobedient to parents” – The Greek word is *apeithēs*. It literally means they would not be persuaded by the parents. They do not listen to true parental guidance.

Romans 1:31

“Without understanding” – The Greek word is *asunetos*. Literally a fool.

II Timothy 1:7

Sound mind. So if we’re without understanding, we have to have an unsound mind.

“Covenantbreakers” – This word is basically the same word as “without understanding.” It is spelled *asunthetos* in Greek. It means trustless, faithless. You cannot trust them. Agreement breakers would be another, but not as strong as trustless.

“Without natural affection” – This is very tremendous. It is the word *astorgos*. They don’t have natural affection. An animal has natural affection. This word is referring to love for children and family. They are without natural affection, don’t want children. Homo, lesbian, don’t want children but they want to play. You’ve heard about the old stork story. Everybody laughs, but sometimes it’s not good to laugh until you are smart enough to know what you are laughing about.

The word “stork,” the animal, comes from this word *astorgos*. *Storge* is the Greek word for stork, because the stork takes such beautiful care of its children. Of all the animals they say that none is any better than the stork. And it has that love, that tenderness, that natural affection for its children. Now maybe you understand why parents say the stork brought you. It’s not as far off in love and affection. It’s a figure of speech meaning the love, the affection, of mommy and daddy who wanted a child to love and to bring up in the nurture and admonition of the lord. The opposite is without natural affection. Even a monkey doesn’t forsake its kids. It takes a degraded human being to do that.

“Implacable” – The word implacable in this particular Greek text from which the King James was made is the Greek word *aspondous*. It means without respect for treaties or agreement. You might as well quit wasting your time signing a paper because they will never keep any of their promises, and neither treaties nor agreements will they keep. This particular word, however, is deleted by some of the major manuscripts, so I do not know what to do with it. I’ll leave it set as is.

“Unmerciful” – The Greek word is *aneleēmōn*, which means pitiless, cruel, not desirous of relieving pain of others. Lets you lay there if raped. (Example of woman in New York who people just let lay.)

These verses, Romans 1:29, 30, 31, leave a sensible man almost breathless. Being filled with all unrighteousness, and then it gives 21 of them.

Romans 1:32

“Who knowing the judgment of God” – “Knowing” is the Greek word *epiginōskō*, to know thoroughly, who knowing thoroughly the cause or the evils.

“Judgment” – The Greek word is *dikaiōma*, which equals righteousness in Romans 1:17. Who knew thoroughly the cause of the evils, the righteous ordinances of God. They knew it, but they chose not to believe it. They chose to worship idols rather than the true God.

“That they which commit” – “Commit” is the verb *prassō* which means that they which continue to practice such things are worthy of death. Not worthy to teach in the schools and to run your life and mine and to dictate the program of government under the Constitution of The United States. It says they are worthy of death.

Deuteronomy 18:9-13

Any one that maketh his son or his daughter pass through the fire—that’s the next thing you’re going to see in your community. Fire walkers. Sons and daughters walking through white hot coals without getting their feet burned. Don’t any of you try it tonight, for you might toast your feet. But I’ve seen it done, any it can be done. But it can only be done by someone who is being described here tonight who has to get possessed by the Adversary and worships an entirely different god than the one we worship.

“Lord” is Jehovah, God in relationship.

“Perfect” (Deut. 18:13) meaning one God and not other gods. That’s what the Word says.

Romans 1:32

They that practice these things are worthy of death, but they not only do the same, they continue to practice and have pleasure in them that do them.

“Pleasure” is the Greek word *suneudokeō*, literally meaning to express a hearty approval. They openly expressed a hearty approval of what’s going on. Perhaps it could be translated

consent. The reason they do that is because their mind is calloused, because they've been out of fellowship with the true God, and have substituted man as god, and man's devilishness as god. Therefore, their mind is calloused.

So they express a hearty approval.

I Timothy 4:2

Express a hearty approval in them that do the same. Not only do the same but have pleasure in them that do them.

After I finish all this detail work, what I did for you tonight I did fifteen years ago and threw it all in the waste basket, which I've done to thousands of pieces of paper through the years, because I never knew we'd have a ministry like we have today. I was born and raised in the church, educated in the church, college, graduated from a church seminary, and I never knew there would ever be a day when we'd be doing what we're doing today. So for maybe 10-12 years, every time I'd work the Word and get it to fit like a hand in a glove, I'd throw it in the waste basket, because I wasn't preparing to teach you. I was preparing to learn the truth myself. Once I'd seen the integrity and accuracy of the Word, I'd throw it away. Perhaps I've thrown away more good work than most men do in two lifetimes. But it doesn't make any difference. I can still work it out when I make up my mind. I made it up pretty good, but I didn't go as far as I'm going to go in the Advanced Class. In the Advanced Class I'm going to tie together Galatians, Ephesians and Timothy with it, and we'll put the whole thing together by God's mercy and grace. It has never been done in the history of Christendom that I know of, except in the Word, but never has it been packaged in" one little three to five hour teaching. But we'll try to do it, if we can get any of our Corps to work.

After I finished all of that today, I wrote the following.

If the true God is not honored, worshipped and man is unthankful, man starts down the downward course to utter destruction. And he again establishes for himself what the first man did and what the Adversary told him in Genesis 3:5. If you'll put something else ahead of the true God, ye shall be as gods. Man making himself God. Separation between God and man is the infallible sequence of cause and effect. It is broken fellowship. And the first thing is the loss of purity. Genesis 3:10 he said, I was afraid, I hid myself, I was naked. The first sin in Genesis is repeated in all sin in all men who sin. You may take a look at Psalm 8.

Psalm 8:1-5

God made man just a little lower than Himself. But from what I read to you in Romans, man sunk a long way.

Psalm 8:6-9

That's man place where God wanted him. But man, because he didn't retain God in his knowledge and worshipped the true God, he got other gods. Today Christendom has at least three. That's idolatry.

And down the run goes man and reaches the pathetic state of Romans 1, which we read. In Romans 1, is set the worship of the image like man. Man is worshipped. The dominion is placed in Genesis, God places it under man's foot. Now man replaces his God with man, and the very god that man sets up he places under that God's feet.

In Genesis, it said to make one wise. In Romans 1, it says professing themselves wise. Man

thinks lower than any beast ever goes; into the degradation, the dishonor and the shame.

There's a fantastic record in Isaiah.

Isaiah 1:3

But Israel doth not know – “My people do not care” is the text.

You've never seen a bull on top another bull with an insertion. Sorry, you know it's true. It's regurgitating for those of us who love the true God. It's unbelievable that man, whom God so loved that He gave His only begotten son, that man can sin so low.

Today's issue of what's going on in your city has a beautiful picture. It says, “The most beautiful man in the world.” And he's a complete woman in the picture.

That man could sin so low is almost unbelievable, but that's man.

Romans 1:21, they became vain in their imaginations. Vanity entered in and it ruled.

In Romans 8:20 it says the creation was made subject to vanity. Ephesians 4:17, 18 says they walk in the vanity of their own mind.

Jeremiah 2:5

II Kings 17:15

Psalm 14:1ff is in part quoted in Romans 3, that will be coming up with the Corps sometime later, but I can just see and feel it back here in Romans 1. Departure from the revealed truth of one God, the revelation of Himself and His will in the scripture, they changed the glory and thankfulness of the true God and were given up to uncleanness. They changed the truth, they were given up to passions of infamy. They changed the natural use and they were given up to reprobate mind, possession.

There are perilous times ahead for us in this administration. I will not go into the book of Revelation tonight. But II Timothy 3:1-8 and II Thessalonians 2:3, 4, 10-12 speak very loudly.

The mystery of iniquity that it refers to is the lie, which is idolatry, which is the great lie.

Ephesians 2:11

Romans 1 dealt specifically at that moment with Gentiles. Next week when I meet with the Corps we'll go into the Jews, which start with Chapter 2, and you'll find that they're just as lost as the Gentiles.

Ephesians 2:12-15

Where believing is in the assent, the mind gets clearer. All the false grounds and understanding become clarified. That's why Psalm 107:20 says He sent His word and healed them. Psalm 119:130 says that the entrance of thy word giveth light. Until we come back to the Word, there is no light. It's the entrance of the Word that dispels darkness because the Word introduces light.

ROMANS 2:1-6

January 23, 1979

I want to talk to you a little tonight on Romans 1:14. I missed this the other week when I was teaching. Verse 14 has been a real opportunity to me.

Romans 1:14

I wonder why that does not say, "I'm a debtor both to the Greeks and to the Jews, both to the wise and the unwise." My reason for believing that is because the wise would be the people who had the Word of God. The children of Israel, commonly referred to as Jews, they had that Word of God. Paul, by divine revelation, would be saying, "I'm a debtor both to the Jews and the Greeks, both to the wise Jews who had the scriptures available to them, and to the unwise, the Greeks, barbarians, who did not have the scriptures available." I don't know if you can find a text for that, but that is the way I feel about that verse. I think we need to look anyway.

Tonight we begin in Chapter 2.

I finished Chapter 1 last week, but we still need to bring it together with Timothy, Galatians and Ephesians and put it all together, which I trust we'll be able to do during the Advanced Class this sunnier, when we deal with the category of discerning of spirits, devil spirits and how they operate.

Chapter 2:1-3:20 seems to be the same thing, the same thing continues indicating man's utter hopelessness, including the Jew who had the Word of God, the righteous judgement of God, and that salvation for both Jew and Gentile is by and only because of God's grace.

When I first began working Romans again, I was thinking along the line of the first chapter being for Gentiles only and starting in Chapter 2 with the Jews. As I continue to work this thing, I'm not so sure, but that Chapter 2 is simply a continuation of the truths told in Chapter 1. It begins to include the Jews.

I'd like to read this with you, and you get your head into it and see if we're right. See if you think we're right, if we're handling the Word of God rightly, because it becomes very, very important because there is no Bible scholar I've ever read who believes Chapter 2 is a continuation of Chapter 1, including the Jews. They all believe Chapter 1 deals with Gentiles, and Chapter 2 deals with Jews to indicate that both Jew and Gentile had major opportunities.

I've read Romans 2:1-3:20 I don't know how many times, and I wonder if Chapter 2 is not a continuation of Chapter 1 having the Gentiles involved and then getting the Jews involved. We know from the Word of God that all men, both Jew and Gentile, are dead in trespasses and sins, without God and without hope. Let's take a look at Chapter 2 and let me read it with you from the King James.

Get a feel for it and see if we're not having perhaps a different approach to it than men have dared to put to it before.

Romans 2:1

"Therefore" is just a continuation of Chapter 1. It's just a transition.

"Thou art inexcusable, O man" – He hasn't mentioned Jews at all. He's still continuing where he's been dealing with the Gentiles.

I think one of the great keys for understanding this particular section is the word “judgest.” The Greek word is *krinō*. It will come up a number of times. This is its first usage.

(Dr. Wierwille continues reading Chapter 2.)

Romans 2:2-9

Verse 9 – This is the first mention of the word “Jew.” It seems to me like he’s carrying right on in Chapter 2, and finally he recapitulates, “every soul that doeth evil..”

Romans 2:10

See the context? I’m wondering if Chapter 2 is just not a continuation of what we’ve handled in Chapter 1, and we now get to here to include the Jews in Verse 9 and following.

Romans 2:11

Including both Gentiles and Jews – See context?

Romans 2:12

“For as many” – As many what? Both Jew and Gentile. I think the “many” refers perhaps to both Jew and Gentile.

Romans 2:13-29

Romans 3:1-20

(Dr. Wierwille reads through Chapter 3, Verse 20.)

As I read this I see a carry on in Chapter 2 of Gentiles, then including the Jews, and finally ending up in 3:20, “by the deeds of the law there shall no flesh be justified.” That indicates that even the Jews who had the law were as much in condemnation and as sinful as everybody else. Verse 21 begins where 1:17 closes, because it goes back, “But now the righteousness of God.” In 1:17, “For therein is the righteousness of God.”

And in Verse 21 (Chapter 3), “the righteousness of God without the law is manifested, being witnessed by the law and the prophets.”

Romans 3:22

No difference between what? Jew or Gentile.

I wonder if this is not the truth of Chapter 2. In my heart tonight I believe it is. I believe Chapter 2 carries right on where Chapter 1 terminates and is still talking about Gentiles who never had the oracles of God, never had the scrolls, never had the scriptures, they keep right on going until he gets to the Jews. He finally concludes in Chapter 3 that both Jew and Gentile are equally outside the pail, that the only way in is to get born again and receive the righteousness of God, which is by believing, not by law, not by works. Even though the Gentiles did a lot of good works, without the law, without having the scrolls, the Jews, having the scrolls did a lot of the devilish stuff that the Gentiles did. So he just concludes all under sin.

We’ll work this as we go along. I think we’re going to see that this is the way it should be, and could be handled.

Romans 2:1

“Therefore” – Whenever you read “therefore,” ask yourself “whyfore.” Because they knew of the judgment of God. We learned earlier that they were without excuse, because of the

invisible things of the world shown. Therefore, knowing of the judgment of God, thou art inexcusable.

“Thou art inexcusable” – These are the same words that are in Roman 1:20.

“O man” means anyone who judgest.

“Judgest” is the word *krinō*.

“Wherein” is the preposition *en*, meaning in. In your judgment of others, or another.

Anyone who judges, in their judgment of another they are inexcusable for doing it.

That second word “judgest,” is again *krinō*.

“Thou condemnest” – “Condemnest” is the word *krinō* but it has the preposition *kata* in front of it. *Katakrinō*. *Kata* means down. When you condemn someone you down them. For wherein thou judgest another, thou downest judgment upon yourself.

For wherein thou judgest another, you judge yourself, you really down yourself. Like I teach if you point a finger at someone else you point how many back? That’s what he’s saying here. Down judgment. Condemnation. You condemn yourself for thou that judgest doest the same thing.

“Doest” is same as commit. Commit the same things.

I do not believe it necessarily refers to the homo/lesbian stuff we just read, but what they are committing in sin. Sin is sin. There are no grades of sin with God. Grades are in people, culture, society. Sin is sin. That’s right.

Romans 2:2

“Are sure” is know. But we know that the judgement, *krinō*, of God is according to truth. Man’s judgment is sinful. But God’s judgment is always according to truth.

“Against” is *epi*.

Which commit, or do, such things, the judgment.

Romans 2:3

“Thinkest” is *logizomai*. It is the Greek word from which we get the word logic. Can you logically follow this, you who judge? Bullinger will give you in his footnote this word *logizomai*, and he’ll tell you how it’s used here and then he’ll give you how many times it’s used in Romans. Nineteen times in Romans. I’d like for you to mark your Bibles every time *logizomai* is used. Knowing that the word logic comes off of this. It’s real in-depth. They translate it “reason,” and other words. If you mark that, I think it’ll be great learning for you in the Corps.

“Judgest” – Root is *krinō*.

Because of everything else that has been happening in our lives last week, I did not have time to work this *krinō* stuff, but the key is there. If I would have had time to work it, I would have patterned the whole thing under this word, judgment, because I believe that’s where the great keys in understanding reside. Here’s man judging. And man is always judging someone else. He’s always pointing his finger. But on the other hand, there’s the true judgment, which is the judgment of God. Man is always judging, and man’s judgement is always wrong. The only time man’s judgment is ever right is if he judges according to the revealed Word of God. I believe the whole key is, as I’ll show you before

we finish 3:20, that it's God's judgment that is right.

This third verse is a tremendous thing. When I work the Word and the integrity of the Word, who is man that man should ever make a judgment, unless I can read it to you from God's Word.

It's got to be read from God's Word, rightly divided, where you can share the Word with an individual, then it's the Word that does the judging. You as an individual don't do it. I have no right to judge your life. You don't have any right to judge mine either, for God is our judge. He is the one, but He has given us His Word. If you can work it from the Word and you can show it, then it's still God doing the judging, the correction, the reproof.

Romans 2:4

This is a tremendous verse.

“Or despisest thou” – The word “despisest” literally means do you despise God for His goodness. Do you despise God for the riches of His goodness.

“Riches” is *chrēstotēs*. and this word can be translated graciousness. I think that's a fantastic translation.

Or despisest thou the riches of God's graciousness. It will be closely associated, when you work it down, with God's grace.

“Forbearance and longsuffering” – Polysyndeton, “ands” used simply to tie it together, but it's beautiful. Riches of His goodness, forbearance, longsuffering – You have to put those three together. That's really beautiful because forbearance is the Greek word *anochē*, which is a withholding of punishment, a delayed punishment. Do you despise God for the riches of His graciousness and that He is withholding or delaying punishment. Do you despise God for that? And His longsuffering?

“Longsuffering” is the Greek word *makrothumia*. That word literally means “long before he gets angry.” Do you despise God for His graciousness, the riches of His graciousness, withholding or delaying punishment, long before He gets angry?

“Not knowing” – Now knowing equals willful ignorance. You are willfully ignorant. If you'll remember what I taught you previously, they had knowledge, but they rejected it. There was light but they turned to the darkness. They willfully wanted ignorance.

Willfully ignorant that the goodness – “Goodness” is the same word *chrēstos*, the graciousness, divine grace of God. Graciousness, long before God gets angry, withholding, delaying, punishment. It's the goodness, the graciousness of God that leadeth thee to repentance.

“To” is *eis*, meaning unto repentance.

“Repentance” – To repent is not to confess your sins, for everybody is dead. How many do you want to confess? How can you when you're dead? This Romans is a fantastic record of God's Word. People are willfully ignorant. By their wills they want to be ignorant. If you're willfully ignorant, you can also get willfully smart. You can change. That's what the word “repentance” means. All the Bible scholars literally translate “repentance” as a change of mind. The Greek word is *metanoia*. How do you get a change of mind? Very simple, one word, believe. If I were to translate this, instead of translating repentance a change of mind, I would translate it “a change in believing.” Then you've got it. It's a change in believing. Before this, they were willfully ignorant and they believed in that. But

now you get a change in believing. Tremendous verse.

Let's take a look at it once more.

Or despisest thou God for the riches of His graciousness, His withholding of punishment, long before He gets angry, willfully ignorant of the graciousness of God that leadeth to a change in believing?

It's the graciousness of God, the goodness of God. I understand "goodness." It's the goodness of God that leadeth man to repentance. It's not the fear of God that leads a man to repentance, not the fear of going to hell. It's not fear of the negative; it's believing in the positive, on the graciousness, the love of God. It's God's grace that brings a man. How could you love a god that you always had to be afraid of? How can you love an earthly father that you're constantly afraid of? You couldn't. You could only love an earthly father because you are not afraid of him. Right? It's the goodness of God that leadeth a man unto repentance. So you can preach hellfire and brimstone as long as you like. You're off of God's Word. The teaching of the Word has to be to the people. It's the goodness of God. God loves you. He's looking for you. Come on home. Not fear of God, not that God is going to come and beat a man. That's not what brings a man to repentance. It's the goodness of God. You got to show people the goodness of God. For the most part our culture has never seen the goodness of God. They have only seen a god of wrath, god of anger, a god that beats the hell out of people. That is not God's Word. God's Word talks about the graciousness, God's grace. He should be mad, for all of us are a bunch of punks. But God by His mercy and grace saved us. That kind of God I can worship with all my heart, soul, mind and strength. I could not worship a god who went about beating the hell out of people whom I loved. If you really love, you don't go around and make people sick. You don't kill them. You don't beat them when you love them.

Why is it that so-called Christendom has moved so far away from the truth of God's Word? Can only be because the Adversary has blinded people's eyes. I prefer love, grace. That's this great fourth verse. It's the goodness of God that leadeth. It doesn't say "push." God never possesses. It's the goodness of God that leadeth. You share God's Word with someone. They begin to believe it, and it starts leading them. It's the goodness of God that leadeth a man unto repentance. When you repent you get born again. You don't repent that you're dead. He knows you are dead. You repent by confessing with your mouth the Lord Jesus, God raised him from the dead, and thou shalt be saved.

This fourth verse sits like a diamond in here, and it basically contradicts so many things in Christendom. I think the Word of God is right. I think current Christendom is wrong when they teach fear, hellfire, brimstone, all the sickness God brings to people. I think they are wrong. I think the Word of God speaks loudly to those who have spiritual ears to hear.

Romans 2:5

Man has freedom of will. He could choose to select the graciousness, receive the graciousness, of God that we just read about. But stupid man, he wants to remain willfully ignorant. A man who remains willfully ignorant, that's his problem. He doesn't have to, but he makes that decision by the freedom of his will.

"But after thy hardness"

"After" is the preposition *kata*, down.

"Hardness" is the Greek word *sklērotēs*.

But your being insensitive to God's graciousness – That's how it ought to be translated. But you being insensitive to God's graciousness, goodness, and you having an impenitent heart, not wanting to repent. The opposite of repent is impenitent.

“Heart” – the innermost part of your being

“Treasurist up” literally is “a mass, an accumulation..” You amass unto yourself, an accumulation.

“Against” is *en*, in. Amass unto yourself, an accumulation of wrath, which is going to be evidenced in the day of wrath.

“Revelation” is *apokalupsis*, appearing. Same word for book of Revelation. The day of wrath and the appearing of the righteous judgment. Here you again have the word that is off the word *krinō*. It's spelled here *dikaiokrisia*. Righteous judgment is that one word.

Wrath against the day of wrath and the appearing of the righteous judgment of God. Righteous judgment of God. That judgment passed by one who is absolutely right in His evaluation or judgment. Man has no right to judge, because man is never absolutely right in his evaluation. See how he sets over on the opposite side God's judgment? God's judgment of man is absolutely right. That's the righteous judgment of God. Absolutely right in his evaluation.

Romans 2:6

The rendering here is reward. I think this being the year of hope, knowing about the coining of the Lord, the return, the rewards that are handed out to the believers that have past from death to light, etc.

I'm going to close here tonight, because Verse 6 is like in writing, a transitional verse, takes you from one thought concept into another. It ties together the next section.

“Deeds” is works.

For those outside the pail of believers, it has to be judgment. For those inside the body of Christ, it's rewards.

That's where we are going to hold tonight.

ROMANS 2:6-11

January 30, 1979

Tonight we go back to the book of Romans, Chapter 2. Here we are working the integrity and accuracy of the foundational revelation to the church of the body, namely the book of Romans. The book of Acts is the fulcrum on which the Old and New Testament swing, which I've indicated to you and shown you in research so many times. The book of Romans is the first great epistle to the body of the church, and it's just fantastic in the truths it represents.

What we're dealing with here in Romans 2:6-11 is not the means of acquiring eternal life, but the subject is rewards. It's God's view of man's sin and thus righteous judgment. Perhaps this could be best stated or understood if you took a look at John 3.

John 3:36

This area in Romans does not deal with eternal life. The subject is rewards, God's view, because believing on the Son hath eternal life.

Romans 2:6

"Render" is recompense, which is the same word used in Romans 12:17. It's interesting as you read this verse and then look at Verse 11 and tie these two together.

Romans 2:11

Fantastic truth. Who render to every man, recompense to every man, reward every man according to his deeds or works. There is, however, no respect of persons with God. So God is not going to pay any attention to man's color or to man's sex, He's no respecter of persons.

Matthew 16:27

Angels = messengers

"Deeds" in Romans is translated "works" in Matthew 16:27. Reward every man according to his works. God will render, recompense, to every man.

"Man" is everyone, inclusive noun.

"Deeds" is works.

Romans 2:7

This is why I set this for you to begin with. No one section of the Word of God can be repugnant, to any other section of the truth of God's Word. When you casually read this section, it looks like salvation, eternal life, is due to good works. That's not what he is talking about. The subject is not the acquisition of eternal life. The subject throughout here is the rewards, God's righteous judgment, God's view of man.

"By" is according to, as in Verse 2.

"Patient well doing" is just to continue to be patient, stay truthful and honest and keep working away at it. That's the meaning.

Three words here, glory, honor and immortality. "Glory" – God's glory

"Honor" – what God gives to one who seeks His glory.

“Immortality” is *aphtharsia*, which literally should be translated incorruption. Immortality refers to mortals. This section is dealing with the rewards referring to incorruption. Incorruption is applicable to people who have died and then are raised incorruptible. Mortals put on immortality. Remember I Corinthians 15.

Seek for glory, honor, incorruption. Taking the incorruption all the way through from man’s acceptance of God to the rewards, where the dead in Christ have already risen.

“Eternal” is *aiōnios*.

“Life” is *zōē*.

Very few people have understood the difference between everlasting and eternal life. This reward is from God’s point of view. That’s why it’s not everlasting here, it’s eternal life, life throughout all eternity. Whenever you read in the Bible accurately, everlasting life, it always means that it had a start. Let’s say a man is twenty years old when he accepts Jesus Christ as his personal Lord and Savior, at that moment God gives him eternal life, but for the man it’s everlasting. He didn’t have it all the way through. He only got it from the time he was twenty. That’s why it is called everlasting life from man’s point of view, from man’s receiving of it, but it’s called eternal life from God’s point of view. That which God gives is eternal, but it is everlasting life to man because it started at some point in man’s life. This will be applicable in all the usages in the Word.

You see, reading this together, Verse 7, 8. Then he goes through 8 and 9, which he ties together, and he goes back to “glory, honor and peace” in Verse 10. He opens with the “good” in Verse 7 and concludes it with Verse 10. In between he puts Verse 8 and 9.

Romans 2:8, 9

Romans 2:8

“But” sets in contrast that which has just previously been stated about the well doing, glory, honor, immortality or incorruptibility, eternal life.

“That” – who

“Contentious” sits here like a little diamond. It is the Greek word *eritheia*. To the best of my understanding it means self-willed to the end that that individual puts his will above the will of God. Another wonderful translation of understanding would be head-strong against God.

But unto them who are head-strong against God, who are self-willed against God. Anyone who does this, the next phrase is applicable, “do not obey the truth..”

The logical course of action is then to obey unrighteousness. If you don’t obey the truth, what will you obey? That’s just a logical course of action. When man becomes self-willed, places himself above God or the revealed Word of God, the logical action, the logical course of action will be to obey unrighteousness, because every man obeys something.

“Do not obey” – *apeitheō*. We need a very fine piece of work done Biblically on this word.

But, if they don’t obey the truth, they are going to obey unrighteousness.

“Unrighteousness” – *adikia*. It is interesting if you watch and note carefully as I handle Verse 8 and 9 here, I think you’ll notice four great things.

Four Great Things in These Verses:

1. God’s attitude

2. Man's expression toward God's attitude
3. The result
4. The final realization of utter helplessness

Do not obey the truth, but, in contrast, they are going to obey unrighteousness. If you don't obey the truth, you're going to obey unrighteousness.

It's not "both and," it's "either or."

1. Unrighteousness
2. Indignation – the manifestation of unrighteousness
3. Wrath - what they receive

Romans 2:9

Tribulation – One of the translations says "sorry." Another says "misery." Perhaps misery that's real sorrowful, or sorrowful misery would approximate it. But I do not believe that is deep enough. In checking the usage of this word in the text, the best way I know to describe this word, tribulation, is when you have something pressing hard on your life, something pressing hard on a man's soul. Something hard pressing on you. I imagine all of us at times have had a form of this tribulation. Something that sort of oppressed and encased us, just hard on us. That's this word, tribulation.

"Anguish" – *stenochōria* – literally means closed in and can't get out. That is a tremendous word. When I put that together with all of this self-willed, head-strong against God, the logical course of action unrighteousness, manifested in indignation, reward, or what they receive, wrath, and something pressing hard. And they are closed in to something they can't get out. Why? Because they have made a decision to serve the Adversary rather than the true God. When man makes that decision, what God is saying here from God's point of view, he is closed in. He can't get out because he has willed and determined by his will that he is going to be head-strong against the true God.

"Upon" is *epi*.

"Every soul" – every person

"Doeth" – *katergazomai* – "Doeth" equals "worketh," which is used in Romans 1:27. This word, as you work it down to the best understanding that I have of the usage of this word, it literally means perseveres in it. The situation is not irreconcilable. It is possible for a self-willed, head-strong man against God to change. When I think of this I think of Paul before he was born again. Head-strong, self-willed. He thought he was doing right. Was he sincere? These men are sincere too, but sincerity is no guarantee for truth.

It means perseveres in it, which also implies if he discontinues persevering in it, he can get born again and put God first in his life. Tremendous thing comes to my mind. God is able to save to the uttermost, even the self-willed, head-strong against God. What they receive is wrath, indignation, all of that, if they persevere in it.

But there is a way out, and Jesus Christ is the only way out.

"First" – means of the Jew especially.

"Also" – Scratch this word.

"Gentile" – Greek

You wonder why of the Jew especially. It's very simple. Because Israel had the privilege, which is so much greater than any Gentile ever had. They had the greater privilege because

they had the oracles of God. They had men of God, prophets of God, so they had the greater privilege. So with the greater privilege also goes the greater responsibility.

You who are members of The Way Corps have had a greater privilege than people who have not been members of The Way Corps. Therefore, upon your shoulders also rests a greater responsibility. With every greatness of a privilege must go a greater responsibility.

This is also true of judgments in the Word. There are a number of different kinds of judgments mentioned in the Word. This is why I have no problem with judgments in the Word. People often ask me about the poor people in Africa who have not heard. I'm not so concerned about them. What about your neighbor who has heard and refuses to believe? There will have to be a greater judgment for a man who has heard and refused to believe, than an individual who has never heard. Our God is a loving and just God, the Bible says, and I'm sure His love and His justice will be fair to all men as it's possible for God to be, for He is God. Praise God that He is God and man doesn't do the judging. Man is not as fair as God is.

Romans 2:10

“But” – in contrast

“Glory, honor and peace” – In Verse 7 it was glory, honor and incorruption. The word “incorruption” is not in the text here. But they have in the text the word “peace.” That's beautiful. Glory and honor are set in contrast to tribulation and anguish. Peace is set in contrast to incorruption of Verse 7, because once you have the great realization of the truth of God's Word that the dead in Christ will rise, that mortals will put on immortality, you get peace in your heart. That's why I believe “peace” is used here. Absolutely beautiful. Glory, honor and peace.

Peace is like a quiet serenity, a quiet acquiescence, a quiet inner certainty.

Wasn't it the psalmist who said that if he were in the midst of hell God would be there? That's peace. Daniel in the lions den, to be able to go to sleep had to be peaceful. Hundreds of places in the Word of God where men walked with great believing and had that inner peace.

That inner peace is always built on man's believing and his knowledge of the hope. Originally, it was the hope of the first coming of the Lord Jesus Christ. Abraham saw his day, meaning that he looked for the first coming. He saw the first coming and that was his hope. You and I have seen his day. It's over with. He came. They crucified him. But God did something. He raised him from the dead. The only one that's ever been made alive. And we look forward to his second coming. He's coming back. It's in that hope of the return that we have peace.

When you look at this real honestly, and spiritually, if we die tonight the next moment is the gathering together. So if we would have to stand for the truth of the greatness of God's Word and even give our lives, we still have peace. Really something.

“To every man” – to every person

“Worketh” – *ergazomai* - like energized comes off this word

Everyone who is energized to do good, uses his energy, expends his life for good.

“To the Jew first, especially, and also to the Gentile” – I didn't check “also.” It's omitted in Bullinger, so scratch it. You really don't need it. To the Jews especially and to the

Gentiles.

I believe this goes back again to the Jews especially, because they were the ones who first had the oracles of God. They were the ones to whom first the day of Pentecost came in the temple. That's why I believe it's stated here in the way in which it is stated.

Romans 2:11

This is the great conclusion of this section.

“Respect” – *prosōpolēpsia*, meaning partiality.

For there is no partiality with God. No respect of persons. He's going to render to every man, reward every man, according to his works. And there is no partiality with God.

“With” is *para*.

That means without respect to the birth of an individual, the location of that birth, country, state, nation, without respect to color and everything else. There is no partiality with God.

So what he has shown thus far in the book of Romans is that both Jews and Gentiles are without God and without hope, all need to get born again. And God is no respecter of the Jew or Gentile. They are going to have to come God's way if they are going to have God's blessing.

That I believe is the greatness of these verses.

ROMANS 2:12-16

February 6, 1979

Romans 2:12

Verse 13 is a parenthesis, and the parenthesis goes down to the end of Verse 15. So Verse 16 follows immediately Verse 12 context wise.

Romans 2:16

Romans 2:12

“For as many” – As many Gentiles

“Have” – Scratch “have”

“Without law” – Without the Mosaic law given at Mt. Sinai that Moses brought down. It’s talking about that. Law is a declaration of God’s will. But the Gentiles sinned without that declaration, that law of Sinai.

“Also” should follow the word “perish.” Perish also.

“Without law” – Without the law of Sinai, many times referred to as the Mosaic law.

“Perish also” – is a loss of well being, not a loss of being.

I do not believe that any man will ever be condemned by God because of ignorance of that which has never been known or available to him. That’s why I think this is a loss of well being, not a loss of being.

“The” – Scratch “the.” Have sinned with law or in law of Moses, the law of Sinai.

“Judged” – Like the word “perish” in Verse 15. I do not have a text tonight to document it, but put the thing together logically. Have sinned without law. Shall perish also without law. And as many as have sinned in law shall be judged, shall perish. That would be logical. The Gentiles without the Mosaic law are null and void. They are dead in trespasses and sins. Those who received the Mosaic law are dead in trespasses and sins.

Romans 2:16

Shall be judged by the Mosaic law in the day.

“In the day” – A better translation would be “at the time when God will judge.”

God is going to do the judging. He’ll judge the secrets of men by Jesus Christ, His son. The revelation that God gave to Jesus Christ which is made known to people, and if people don’t accept the Lord Jesus Christ, they are going to be judged by God because they had a chance. They are ignorant only because they want to be ignorant, not because knowledge was not available. Knowledge is available. That’s why it says “when God will judge the secrets of men.”

By Jesus Christ – By what Jesus Christ made available. By what he came to do and what he did.

“According to my gospel” – Romans 16:25

Romans 16:25

“According to my gospel” – That gospel is the mystery. It is the revelation that God gave

to Paul about the mystery, the Christ in you, the church of the body, Gentiles fellow heirs and of the same body. That's the gospel which was kept secret since the world began, but now is made manifest, revealed to Paul.

II Timothy 2:8

Without the resurrection of the lord Jesus Christ, there never would have been the mystery which was revealed to Paul, which is that the Gentiles are fellow heirs and of the same body. It's Christ in you, the hope of glory.

That puts together Verse 12 and 16.

But what about the parenthesis in Romans 2? We're just going to read them and take a look at them. They tie in by way of explanation very beautifully, because those without the law, not having the Mosaic law, they perish. Those with the law, they perish. At the time when God is going to judge the secrets of men by Jesus Christ, and you and I know that is the return.

Thinking of that tonight, I don't think I've ever been more grateful for the hope of Christ's return than I am right now. Day after day the concept becomes sweeter in the reality of the presence of Christ in my life. Thought about it again today. If it wasn't for my believing in the hope of Christ's return, I think I would quit. Let the nation go to hell, let people go to hell, let them do as they fool please. But you can't do it. Why? Because you are a born again believer, you love God and you love His Word, and he's coming back. It's the hope of his return where we know we are going to be rewarded for our faithfulness, not for numbers, not for persecution, not for what anybody might have said, but because we have stood for him as he stood for us in this world. The return of Christ, the hope of his return, is one of the most outstanding thrills in my life tonight, and I'm real grateful for it.

Romans 2:13

"For not" – *Ou*, absolutely not.

"The" – not in text, so scratch

"For not the hearers of law, the Mosaic law, are just before God."

"Before" – *para*

"The doers of the law" – The doers of the Mosaic law, the law of Sinai.

"Justified" – Free from all condemnation. It means to be pronounced or declared righteous. I believe this is its first usage if I remember correctly.

Romans 2:14

"For when Gentiles" – Scratch "the."

"Not" – *mē*

"Have not law" – Scratch "the" again. Gentiles which have not law. What law? Mosaic, laws of Sinai. Ten Commandments.

"Do by nature" – "Nature" is same as in Verse 26, natural use, nature's use. Do by nature the things of the law, the things of the law they do by nature.

"These having not the law" – These not having law, Mosaic or laws of Sinai

Romans 2:15

“Which shew” – Show forth the works of the law.

“Written in their hearts” – They show it forth in a practical way. In their hearts, the innermost part of their being. The Gentiles were without law. That does not mean there were no laws, but they were without the Mosaic, laws of Sinai. No man is without law. ‘

Let me show you a principle and I think you’ll understand these verses. People don’t understand these verses, because they don’t sit down and logically think them through. They show forth the work of the law written in their hearts. They show it forth in a practical way in their hearts. Why? Because every man has within him an inner law of life. The natural man. When I’m talking natural man, I’m speaking about a clean boy, just body and soul, not possessed, not controlled. That natural man has an inner law written in his life.

Let me show it to you. The Mosaic law says thou shalt not steal. The Gentile didn’t have that law, but he had it written in a practical way in his heart. Maybe I don’t think it’s wrong to steal from you. But there’s a law written within me, once you start stealing from me, I find it’s not quite so nice. That’s the inner law. That’s all there is to it. Isn’t that beautiful? You don’t have to have a law written, Thou shalt not steal, because if you steal from someone, you might not think it’s wrong. But the moment they steal from you, you know there’s something wrong. It’s the inner law. That’s what he is talking about.

In a practical way in their hearts.

“Their conscience” – Conscience is habit pattern. (Scratch “also.”) Written in their hearts, the innermost part of their being. It’s so simple. I sock you, that doesn’t hurt me. But you turn around and sock me, now I’m hurt. Then I learned a habit pattern. That’s my conscience, habit pattern. I steal from you. That doesn’t hurt me. Now you reciprocate and you steal from me, then I get hurt. Now I’m building a habit pattern. That’s conscience. So I don’t steal. I don’t beat you.

Their conscience, habit pattern, bearing witness therewith. Therewith what? The law is written in the innermost part of a man. It’s written in the fabric of the soul and the life of every man, body and soul, that God originally formed, made and created, and has passed down through the generations.

And thoughts. – “Thoughts” is Greek word *logismos* transliterated into the English word for logic or logical.

Bearing witness and logically.

“mean while” – In King James it’s the mean while. One other place it’s used it is translated reasonings. And their reasonings. Here it’s translated thoughts. I wonder if we couldn’t more beautifully get the thought concept translating it “bearing witness therewith and their logic, just logically, either accusing or else excusing one another.”

I wonder why accusing preceded excusing. I think it’s very simple because it’s so easy to accuse people, much more difficult to excuse another person than it usually is for you to accuse.

“Excuse” – *apologeomai*, translated into our English word apologize.

It’s much easier to accuse someone than to apologize and be sorry and be helpful for instance to one another. This is quite a record. Bearing witness therewith, and logically

regarding others, or another, accusing or apologizing. The reason we're headed for this is because the next verse we deal with the Jew who was always accusing the Gentile of not living up because he didn't have the law.

ROMANS 2:17-29

February 13, 1979

Romans 2:17-29

(Dr. Wierwille reads these verses.)

Romans 2:17

“Behold” – But if.

But if thou art called a Jew – Literally, “But if you bear the name of a Jew.”

II Kings 16:6

This is the first usage of the word that is translated Jew. I do not know if the work on the word, Jew, that I have done or has been done by us is in print or how this thing works. But you need to work this word so that you understand it, because the word, Jew, is not the right word. Judean, Israel, these are things, and you just have to work this. These things are just flashing in my mind now. If I had thought of them earlier this afternoon, I would have checked our work to see if there is anything available in print where you could go through your Bible and check all of this stuff. You really have to work it. As I’ve “told you, Shakespeare never even used the word Jew, so it’s relatively late. It’s today in every Bible. Immediately when you read this word you think of current Jews. That’s not at all what the word is talking about. It’s not talking about the modern nation called Israel or the people who call themselves Jews any place in our world today.

Galatians 2:15

Romans 2:17

Look at your “ands” in here. “Restest in the law, and makest thy boast.” Then he goes down, “and art confident” in Verse 19. Verse 17 looks like a polysyndeton to me. AND restest in the law, AND makest thy boast, AND knowest his will, AND approvest the things, AND art confident.

“And restest in the law” – Here in the context of Romans, it’s nothing but egotistical selfishness and self-complacency.

“And makest thy boast of God” – “Of” is *en*. Makest thy boast of God literally means they gloried in God’s favoring them.

Romans 5:3

I Corinthians 1:29

Romans 2:17

They were resting in the law and making their boast as if God had especially favored them.

Romans 2:18

“And knowest his will” – “Knowest” is *ginōskō*. “Will” is *thelēma*, desire, will. We’ve done work on this in the Corps which you should find for yourself and study it.

“Approvest the things that are more excellent” – Approving always comes after proving. Approving comes after something has been proven. You know his will and approve it. Having proved the greatness of the law.

“Being instructed out of the law” – “Instructed” is a very interesting Greek word. It is the Greek word *katēcheō*, transliterated into our English word, catechize, or catechism.

“Out of” is the preposition *ek*.

Romans 2:19

“Confident” equals being persuaded.

They were persuaded that they were guides of the blind.

“Guide” is the Greek word *hodēgos*. This word should literally be translated a way leader. That thou art a way leader, guide of the blind.

Matthew 15:14

Matthew 23:16

Same word there in Verse 16.

Way leader of the blind, a light of them which are in darkness. Fully convinced that they were way leaders of the blind. They were a light.

Romans 2:19

“Light” is *phōs*. Photographic comes from it and photo.

“Them which are in darkness” – This literally means they were willing to share their light. We’re going to see that the light they were sharing was not the real light of God’s Word. That’s why Verse 20 comes.

Romans 2:20

“Instructor” – Greek word *paideutēs*, which means a trainer.

“Foolish” – Greek word *aphrōn*. Should be translated immature.

“Teacher of babes” – It was interesting when I worked this how he puts “instructor” and “teacher” together. Instructor is trainer. “Babes” is the Greek word *nēpios*, which means proselytes. A teacher of proselytes.

“Which hast the form of knowledge” – Reminds me of II Timothy 3:7.

II Timothy 3:7

Ever learning but never able to come to the knowledge of the truth.

They had the form of knowledge, the external form. They had the law.

“Form” is Greek word *morphōsis*. English word metamorphosis. The external form.

“Knowledge” is *ginōsis*. They were instructors, trainers, of the immature, teachers of the proselytes. They had a form of knowledge and the truth, which is the law.

Genesis 21:12

We got Abraham, Isaac and Jacob.

Genesis 32:28

Jacob means supplanter, one who beats everybody out of everything he can. “Israel” means one favored of God. Favor is a *charis* type thing, grace.

Genesis 35:10-12

They had the form of knowledge and the truth in the law.

Romans 9:4

“Who are Israelites”?... “and the promises”?

Romans 9:5

“Whose the fathers, and of whom as concerning the flesh, Christ. Who is over all? God. Blessed for ever. Amen.”

Romans 9:6

Jacob had how many children? Twelve children of Israel. But they are not all Israel which are of Israel. Even though they came out of the same so-called bloodline, they did not believe God’s Word.

Romans 9:7

Romans 9:8

Well, we’ll get into the depth of that when we get into Romans 9.

Romans 2:21

“Thou therefore” – figure of speech known as irony.

“Preachest” is Greek word *kērussō*, a herald who acts as the proclaimer of the authority.

Romans 2:22

“Commit sacrilege” literally is rob temples. Greek word is *hierosuleō*.

Acts 19:37

Robbers of churches, temples, the assemblies.

Here was a pagan temple. They had a lot of worshippers and “goodies” inside the temple. These instructors and teachers of the law thought, well look, if we rob that, we’re doing them a favor because we’re taking it out of the pagan temple and bringing it to ourselves to the good God. That’s what this is all about. They were self-righteous, egotistically selfish, complacent in it. They were robbing the temples and saying it was for the true God. Like some denominations have thought in the past. You know, they do God a favor if they kill somebody else that wasn’t in agreement with them. Persecutions and this kind of stuff. Get rid of the unbeliever, so execute him. Take what he has, because you are doing God a favor. It’s not stealing. It’s just taking something you can bless better on your side of the fence. That’s not at all what God is after.

Romans 2:22

Just counterfeit. He’s going to show that these people who call themselves Israel, that they are totally without God and without hope.

Matthew 19:8-9

When you put all of this together from the Gospels and from the Epistles, you can see to what depth they had sunk. They had a form of knowledge, they had the truth in the law, but they didn’t live up to it. Therefore, they had no life spiritually.

Romans 2:23

“Of” is *en*.

“Thou makest thy boast of the law” – This phrase stands in contrast with the following. “Makest the boast, yet they broke the law.” They make the boast of the law, how wonderful the law is, but break the law.

“Through” is *dia*.

“Breaking” is transgressing.

There cannot be transgression without law. That’s why breaking has to be transgressing, because it’s the law.

(Analogy of stop sign – breaking law)

John 8:49

Romans 2:24

“Among” is preposition *en*, in.

They were way leaders for the proselytes, teachers, for the Gentiles.

Isaiah 52:4-5

Ezekiel 36:20, 23

Romans 2:24

For the name of God is blasphemed among the Gentiles through you.

Romans 2:25

You should do a good piece of work on the word “circumcision” sometime. Study that word. Check it out in every usage in the Word.

Circumcision is the seal of God’s covenant that He made with Abraham.

Romans 3:1-2

Romans 2:25

“Keep” – Does not mean that you never sin. It means to endeavor to sincerely practice. That’s the best I know to do with it. We know even in our day that all men sin. But that’s not the issue here. Circumcision profiteth if thou endeavor to sincerely practice it. But they did not endeavor to sincerely practice it. They were sincere enough, but not in the practice of the law, but in the breaking of it.

“If thou be a breaker of the law” – Breaker is transgressor. “Is made” is has become.

Romans 2:26

“Keep” is the Greek word *phullassō*. If the uncircumcision keep, really try to care to be righteous, if they really try. That’s the best I think I can do with that word. Uncircumcision is Gentiles. If they really try to care with their lives, to be good, righteous.

“Righteousness” – Literally, fulfilling right ordinances.

“Righteousness” – Greek word is *dikaiōma*. I think this word is so important that I have it written for every reference in the front leaf of my Bible. This Word is used in Luke 1:6 translated ordinances; Romans 1:32 judgment; here in 2:26 righteousness; Romans 5:16 justification. (I have all of these marked in the text in my Bible.) In 5:18 it’s translated righteousness. In Romans 8:4 righteousness; Hebrews 9:1 ordinances; Hebrews 9:10 ordinances; Revelation 15:4 judgment; Revelation 19:8 righteousness. These are all the

places used in the New Testament, and these are the requirements of the law.

Therefore, if the uncircumcision really try to care for the right requirements of the law. This again does not imply sinlessness. It's a sincere endeavor to practice. Will not his uncircumcision be counted, be as equivalent, to circumcision.

Romans 2:27

“Uncircumcision” – the Gentiles

“By nature” – Because they were not under the law; therefore, there could not be a transgression on their part. But they by their very nature.

If the uncircumcised ones, Gentiles, fulfill the law. Not sinlessness. But with a sincere desire, caring for.

They judge thee, who by the letter, that which is written, the law.

These people who had that which was written, who were circumcised, were the teachers, the instructors. It was just like we read, the blind leading the blind.

Romans 2:28

Just because he was circumcised or had the oracles of God, the law.

“Neither” – Preposition *oude*

Nothing external, the law, circumcision, constitutes spiritual relationship and truth with God, for he is not a Jew which is one outwardly.

Romans 2:29

“But” – contrast

“One inwardly” – Literally, one in secret.

Matthew 6:4, 6, 8

Romans 2:29

He is a Jew which is one in secret.

Circumcision is that of the heart. Even under the law, God's children took that as a legalistic thing, but they didn't have it in their heart. I already see grace through this. Basically all the Bible commentaries say there's no great grace in the Old Testament. Look at this one.

Heart – That has to be an inside job.

“In the spirit” – There's no article “the.” In spirit, in the innermost part of a person's being. Within, really caring, like they talked about the Gentiles a while ago.

Deuteronomy 10:16

Deuteronomy 30:6

I think a lot of people need their heart circumcised today. They are not tender. They are callous, tough, hard, stiffnecked.

Romans 2:29

Circumcision is of the heart, in spirit, in the life of that individual, in tenderness, in love, in being identified.

It reminds me of the scripture, Rejoice with them that rejoice, weep with those that weep.

When you really get the greatness of God in your heart, really within, you're going to be tender, you're going to be loving, not "wishy-washy." We're not talking about that. We're not even talking about sinlessness. But you'll have a sincere desire to be identified with. That's what I mean when I say that when you hurt I hurt. When you rejoice I rejoice. When you are blessed I am blessed. Circumcision is that of the heart, in spirit. And not in the letter. Not in the letter of the law, because you could do the letter of the law and still be uncircumcised in heart. You can carry out the legalism of the law and be just opposite of love, just opposite of having your heart circumcised.

Genesis 29:35

I wanted to call your attention to this son of Jacob called Judah. You got to work the bloodline sometime, the children of Judah, in the Word, and you'll be able to trace it down and finally see where the children came from in the believers' line.

Genesis 49:8

You have to work the word Jew, Israel, circumcision, righteousness – all of those you have to work in the Word.

Circumcision is that of the heart, in spirit, and not in the letter.

Romans 2:29

"Whose praise is not of men, but of God."

Remember the man who stood and prayed to be recognized for praying. Not in letter whose praise is of men, but of God.

I think those things are really tremendous.

I'd like to say in closing again tonight, that nothing external under grace, and even in the Old Testament where the law was given, it still had to be of grace. Nothing external constitutes spiritual relationships. With that we close this great second chapter of Romans. By God's mercy and grace the next time we'll continue and see this develop now between Jew and Gentile, that both are dead in trespasses and sins without God and without hope. With the coming of the church of the body to which you and I belong, it was a calling out from both Jew and Gentile to make a new body, which is the church of the mystery to which we belong.

ROMANS 3:1-9

February 20, 1979

We're in Romans Chapter 3, so take your Bibles and go there again. I have some things, before I get into Romans 3, that I need to share with you that deal relative to this whole section that we are working. The Jews reckoned his descent from Abraham, we are told. The word "reckoned" is the Greek word *logizomai*. This word *logizomai* is a word you ought to check in your concordance and then mark it every place throughout Romans. So the Jew reckoned his descent from Abraham, his circumcision, his covenant privileges, thinking this gave him special privileges to escape the judgment of God. This is immediately disproved in Romans. Furthermore, it was most distasteful and humbling to the Jew when he found out what Verse 26 of Chapter 2 said.

Romans 2:26

This seriously disturbed the Jews, who had such pride and such false security in their believing regarding their circumcision and their covenant.

This word "reckoned" that I gave you, *logizomai*, is also translated "counted." Here in Romans we are going to move into the actual practice that was committed. The Jews were very critical of the Gentiles who practiced the evils that are so vividly detailed in Chapter 1. However, in God's sight the Jews were doing the same thing. What thing? The question is, does "same things" imply that the Jews were literally participating in the same immorality of the Gentile world? In working this section, I believe the language in the Word does not necessarily mean that. I believe the key lies in the word "practice." The Greek word is *pratto*. The Gentiles practiced certain immoralities, and so they broke the unwritten law of the conscience. You do not need a law to recognize right from wrong. Suppose you had no law and you had a possession and I stole it from you. It would make you indignant, angry. You would know it was wrong. If you stole from me, I would know it would be wrong. That's the unwritten law that existed from the day of creation.

The Gentiles broke certain laws, the unwritten law, which was of the conscience. Thus, the Gentiles came under the judgment of God's declaration. The Jews, on the other hand, in practice, were the same when they broke law given to them by God. What I have just stated, I do not know if anybody else has seen this or believed it. I used to believe that the Jews committed the same immorality that the Gentiles committed, you know, the homo/lesbian trip in Romans 1. Whenever you have more than one God, you end up with the homos, which is the lowest on the totem pole. Whenever you get to be homo or lesbian, you are at the bottom of the ladder.

And it always happens in an area, in a nation, in a country where you have more than one God. Today in many denominations they are ordaining homos as clergy. I used to believe that these Jews had sunk to the same low level of the Gentiles that Romans 1 talks about. I do not believe the language here in Romans literally says that. The language in the Word does not necessarily mean that. I believe the key lies in the word "practice." The Gentiles broke the unwritten law, the law of conscience. They practiced those immoralities. They came under the judgment of God's declaration. The Jews, on the other hand, in practice were the same when they broke the law given to them by God. So the breaking of the law given to him by God was, in God's sight, sinful. The Gentiles as homos and lesbians and all the sex stuff that went on in Romans 1 were also sinful. Sin is sin, Jews, Gentiles. The Gentiles broke the unwritten law of creation, the conscience law; the Jews broke the laws

of Sinai and his adoption. According to God's justice, both Jew and Gentile then are leveled in the dust. Jews sin by breaking the law; the Gentiles sin by breaking the unwritten law. Sin is sin. Soup is soup. Apple butter is apple butter. The only reason it's lowest on the totem pole is because of man's relationship with it. From God's point of view, sin is sin. A little white lie is as black as the blackest lie, because it is sin. There are no grades of sin with God. Grades are in men. With God, if it's sin, it's sin.

Ephesians says that all men are dead in trespasses and sins without God and without hope. That's exactly what I'm saying to you, it happened with the Gentiles and the Jews.

That word *logizomai* I gave you, I'm going to give you a few more Greek words, and I want you to go through this section, at least to Romans 3:20, and mark these words in your Bibles and in your notes so you know exactly what is happening.

Pratto is the word translated "practiced."

The word Jew you know.

The word Jew is not in any text. It's the word *Joudaioi*, and it's Judean. We have a booklet on this.

Phusis is translated "nature"

Kardia is translated "heart"

Kruptos is translated "secret"

Opheleō is translated "profit"

Krinō is translated "judge"

Krina is translated "judgment"

Check all of this from Chapter 2 through 3:9. As you mark these, watch the order of the usage of it. It will begin with the *krina* stuff and end with it.

If we were doing structure tonight, I would take you and show you why the structure is built that way. You have to learn how to work some of this yourself. So mark those in your Bible and check them.

The final judgment is not in how much law or Word you have, but what are you inside (Romans 2:26).

It's the circumcision of the heart, of the spirit, not of the letter of the law.

Acts 10:34, 35

Why then have a law? The answer we begin to read in Chapter 3 of Romans.

Romans 3:1-2

Two things here, what advantage, what profit? They had the oracles of God, the law. They had what you would speak of today as the Word. They were favored in having it, even as I feel we are highly favored today having the Word that is among us. They had the Word, the law. God had' adopted them, Israel. He had given them the law. They were highly favored. What advantage? Highly favored. The Gentiles were just left to their experience. The Jew had the Word and could walk on it, walk in the light of that Word knowing the will of God.

You have to read Romans 3:9 in connection with this.

Romans 3:9

He has one more major point to make in Verses 1-9, and then up to Verse 20. Then we go back to Romans 1:17 beginning with Romans 3:21. The whole thought content will begin with Verse 21. There is just one more major point he is going to make before going back to Romans 1:17 and that is the concluding verse that shows both Jew and Gentile guilty before God and without hope.

Romans 3:20**Romans 3:1**

In looking over this, I don't know if I found them all, but I would like for you to check it out in further detail. I trust I didn't miss too much. We have a number of questions. What advantage? What profit? What if some did not believe (Romans 3:3)? Is God unrighteous (Romans 3:5)? Why yet am I also judged as a sinner (Romans 3:7)? Why not say as we do, let us do evil (Romans 3:8)? What then, are we better (Romans 3:9)? Those are the seven questions I saw in Verses 1-9 of Chapter 3.

What advantage then? The advantage is just like a son in your family. What advantage is it to be your son? Quite an advantage. You are his father, and you take care of him. What advantage hath the Jew or what profit, personal benefit?

Romans 3:2

There is a preposition, in, missing between "much" and "every." It is the preposition *kata*, which is in every text. Much in every way.

"Chiefly" is the word principally, primarily. A literal is "first."

"Committed" is *episteuthesan*. This usage here is third person plural aorist tense, and it's indicative passive. For those of us who are concerned about the integrity and accuracy, that speaks very loudly. It comes from the root word *pisteuō*. That is a variation of *pistis*, which we have worked so many times, and which is so uniquely interesting. Literally, entrusted, because unto them were entrusted. If I gave you the most valuable thing I have, then I would trust you with it, entrusted. That's this word. God entrusted them. What a fantastic responsibility. That word "committed" is like a diamond. He entrusted it. Then they blew it. Think how God felt. If I gave you the most precious thing I had and then you screwed it up, how would I feel? How do you think God felt? God entrusted them, who adopted them as His kids. He didn't adopt you, for you are born again. He has entrusted you with fantastic things. What are you doing with them? But that's not where Romans is right now. Romans is with the Jews.

My mind can't help but already go to the end of Romans and Ephesians. Every person under the true God has freedom of will. If there has been any brain washing, it isn't from The Way Ministry. You got it before you got to the ministry. Maybe they washed your brains, but all I do is wash it out with spiritual Ivory soap and get it clean and make you think again.

He has entrusted you with the Word of life. He must have had a reason. He can't overstep the freedom of man. The Devil does, for he possesses, he controls. But the true God never does that. The more you know about the true God and about His Word, the sharper you are mentally.

God committed, entrusted, to His sons He had adopted.

“Oracles” is a very interesting word. It’s the word *logion* and it comes from the word *logia*. Now I’m sorry that I didn’t get to teach you far enough yet, because now I would have finished where I’m going to close tonight, and we’d most likely all stand up and shout and yell. You’d be hotter than a fire cracker on the Fourth of July in August.

This word *logia* comes from the word *logos*.

John 1:1

Word = *logos*

God committed unto them the *logos*. He committed the Word unto them, the oracles. We know He gave the Ten Commandments to Moses. But when he told the prophets and the prophets wrote it, it was still the Word of God. The scrolls, the Word of God. Unto them was committed the Word of God. Man’s word is here today and gone tomorrow, but the Word of God liveth and abideth forever. Look at the value of it. If God would just entrust you with one verse of scripture. It’s so valuable. That God would let us have even one verse of the Word, for He magnified His Word above all His name. His Word never fails. Just to have one word of truth from God would be fantastic. He has committed unto you, in the body of the church today, all of this. And what have we done with it? Now I could sit and cry, and right now chills are running up and down my spine. How little people have believed God’s Word and how little we walk on it. When you don’t walk on it, it’s sin. When we don’t walk on the Word and we contradict what the Word says, that is sin.

I really worked this section in here, and I want you people at the Day in the Word to get blessed who are not Corps. So I’m taking more time to build it than I ordinarily do.

When I worked this word again, *logia* and committed, *pisteuō*, this word *logos* that comes up in John 1:1, it means it is genuine. The Word is genuine. It is unadulterated. It is pure. To be entrusted with the oracles is to be fully persuaded, entrusted with the Word, *logos*, fully persuaded, confident, assured, rely on.

There is a Greek goddess who they called Suada, who was called the goddess of persuasion.

They were entrusted with the *logia*, the *logos*, fully persuaded, persuaded of the purity, the genuineness, unadulterated, all of that is in that word.

I Corinthians 2:4

“Enticing” – words that would not be genuine, they would be adulterated, they would not be pure.

Whenever money was collected for the poor, this word is used, *logos*. If you’re poor, the money would help you, and that would be the *logos*, the salvation. That would live for you.

Romans 3:3

“If” – *ei* – verb, indicative mood. Being in the indicative mood, the hypothesis is assumed as an actual fact.

If some did not believe, so what?

“Some” = certain ones

“Believe” = *apisteō*

“Unbelief” – *apistia*

“Faith” = *pistis* – Talking about Jews, Old Testament. Could they have any faith? No. Galatians says faith came with Jesus Christ. Could they have believing? Yes. Faith is a spiritual trip. I’ve taught you all of that.

This word here is faithfulness. Shall their unbelief make the faithfulness of God, the trustworthiness. By the way, all of this is in Young’s Concordance.

“Without effect” = *katargeō*, to reduce to inactivity, nullify

If some did not believe, shall their unbelief make the faithfulness of God reduced to inactivity, nullified?

Romans 3:4

“God forbid” – not in text; Greek word is *mē genoito*, which literally is, may it not be. “God” is not in the text.

God doesn’t lie.

Hebrews 6:18

It’s impossible for God to lie.

Titus 1:2

II Timothy 2:13

Romans 3:4

“It is written” – from Psalm 51:4; If you read in King James, it won’t fit, because it’s from the Septuagint.

“in” = *en*

“Sayings” = *logos*, the Word

“Overcome” – prevail

“When thou art judged” – When thou earnest into judgment

The picture here is one of a legal picture of one being accused appearing in court where the righteousness of the verdict of the judge is a complete acknowledgment on the part of the accused.

Romans 3:5

But – We just went through the unbelief. Now we move from unbelief to unrighteousness. Unbelief will produce unrighteousness. But unrighteousness produces a lot of other stuff.

“Commend” – sets forth

“What shall we say?” – This is used seven times in Romans. The perfection of the usage of this in the seven places is absolutely astounding, because the number seven stands for perfection. Some of you ought to work out the seven usages of this expression in its immediate context in a fantastic piece of research.

“Taketh” – visiteth, inflicts

“Vengeance” – with wrath

“I speak as a man” – That does not mean he is not speaking by revelation. “As” is *kata*. It means I am presenting this from a logical point of view I can get it, which is the human point of view.

Romans 3:6

“God forbid” – May it not be

“Judge” – As judge, God is undeniably accurate, undeniably just.

This section, beginning with unrighteousness in Verse 5 and God shall judge the world in Verse 6, we will tie that all together. It indicates the justice and sovereignty of God.

Romans 3:7

“For” = but; It just gives what you could immediately say an impossible argument.

“Abounded” – overflowed

“Through” = *en*

“Unto” = *eis*

He is just presenting an impossible argument.

Romans 3:8

You know nothing ever abounds through a lie. We should have learned that because all governments have a department of propaganda, which is a department of lies. Nobody has a department of truth in any government.

It's an impossible argument which is contrary to all laws of logic or reason. You cannot logically spend yourself rich. A lie never augments; it always detracts or subtracts from truth. So it's an impossible argument.

“Rather” – was added

Text reads, “And why not say (as we be slanderously reported, as some affirm that we say) Let us do evil, that good may come? Whose damnation is just.”

“Slanderously reported” – *blasphēmō*; As we be called blasphemers.

“Affirm” – used. 58 times in the Bible, and this is the only place it is translated “affirm,” because it's the same word as the word “say.” As some say we say.

“Evil” – evil things

“That” – *hina*, in order that

“Good” – good things

“Damnation” – condemnation, *krina*

In this verse the accusers stand condemned in their very condemnation of him. Any man who accuses God will already stand in condemnation.

Romans 3:9

What then? Are we Jews better? Better than Gentiles.

“Better” – *proechomai*; I really don't know what to tell you here, because there is another way of looking at this, and I don't know which one I should really say is the word of God. One of the translators says, “Are we worse.” King James says “better.” Are we worse than Gentiles? No.

“In no wise” – Not at all, in no way.

“Proved” – convicted

“Under” – *hupo*

“Sin” – *hamartia*, missing the mark

All under sin, not sins, it's the root. Sin is the root of sins. The root is *hamartia*. The fruits, the results of missing the mark, are put in the plural as sins in the Bible. Jews and Gentiles are all under sin. The Gentiles had the homo/lesbian trip. Jews had broken the oracles of the Word of God. They were favored, had highest privileges, and they broke the law. That's why they are all under sin, both Jew and Gentile.

You talk about God's Word and the accuracy of it.

“Under” – preposition; down under; like a body of water and you're down under it.

Down under being sinful. Sin full, missing the mark. That's the greatness of these nine verses in Romans 3.

ROMANS 3:10-22

March 6, 1979

Romans 3:10-22

In working this section of Romans, I couldn't help but think of this being the third night when a group has been meeting in New Knoxville, Ohio, to discuss my personal life and my Biblical teaching of God's Word.

Verses 10-18 are quotations from a number of different places in the Old Testament. Verses 10-12 are general or introductory. Verses 13-18 are particular and specific. Checking these Old Testament scriptures in their setting from the standpoint and viewpoint of Paul's presentation in the Book of Romans will elucidate and contribute vast amount of light on the Old Testament passages where they occur.

Romans 3:10

“none” = *ou*

I've asked Walter when he goes to Germany to look for a manuscript that would perhaps say, “There is not one, no not one.”

“righteous” – *dikaios*

“no, not one” – Literally means there is not one righteous person, no, not even one.

Romans 3:11

“none” = *ou*

“understandeth” – *suniēmi*, which literally means to mentally consider and evaluate a subject over a period of time, thinking it through to the end of getting an understanding. The only way you can ever think through anything is to go to the Word. Understanding comes from the Word, the Bible says. That's what “understanding” means.

“seeketh after” – *ekzēteō*, which means to inquire diligently, carefully

Not one who carefully, diligently searches after God. How loudly this speaks at New Knoxville tonight and other places maybe. Not one who understands. Understanding comes from the word where you mentally consider and evaluate a subject over a period of time, and you think it through according to the accuracy of the Word so you get an understanding. Not one. And there's not one who inquires diligently, carefully, who searches after God. Boy, what a verse.

Romans 3:12

They are all, Jew and Gentile, gone out of the way. That simply means they flipped out.

“together” – totally; They are totally become worthless, good for nothing. Then I thought of that scripture in the Gospels but be trodden under the foot of man. The salt that has lost its savour.

There is none, not one, that doeth good, no not one, not even one.

It is interesting that according to Bullinger and the Septuagint, Psalm 14 is word for word as these words are in 12-18.

I told you 10-12 is general. These quotations come from Ecclesiastes 7:20, Psalm 14:2, 3,

Psalm 53:2, 3.

Romans 3:13

“Their” – the boasters and workers of wrong, those who are worthless, who are good for nothing, who do not seek after God and who do not have an understanding.

“throat” – figure of speech, autonomy. Throat is an open sepulchre, literally, whenever they open their mouth they stink. They have spiritual halitosis. And the only way you can cure spiritual halitosis is with the truth of God’s Word. Their throat is an open sepulchre. What a beautiful figure. I was thinking of the tongue being an unruly evil, James 3:8. I was thinking of others too and I made notes of them.

James 3:8

Matthew 23:24

Matthew 15:11

Mark 7:15

James 3:8

The tongue can no man tame. The only thing that ever tames the tongue is the Word of God. Man can’t do it. It has to be God and the knowledge of God’s Word that tames a man’s tongue.

Matthew 23:24, 25

Blind guides which strain at a gnat and swallow a camel. They look nice on the outside, but inside they stink. This all fits with their throat is an open sepulchre.

Matthew 15:11-20

Mark 7:15-23

Everything they say is an open sepulchre.

Romans 3:13

“sepulchre” – *taphos*

You ought to keep this in your mind, because there are two different words I want to give you. This literally is what you could speak of as a grave. An open grave. A grave that has a tombstone on it is the word *mnēmeion* which is a grave with a monument on it. That’s the difference. These two words will come up when working this, and they are both translated as sepulchre.

Their throat is an open sepulchre. Whenever they had a monument on it, it was closed in. This was just opened. Stinky all the way through. Can you imagine that? That’s a real crude figure of speech. But that speaks loudly, especially to us who have been in the Far East where you see people die, and they bury them very quickly. There was a fellow who died one night, and I went to the funeral the next afternoon. They had a big pot of incense underneath the bier and a fellow fanning it, so the incense would keep tolling away, because they had no embalming or anything. That’s the picture there. Their throat is an open sepulchre.

With their tongues they have used deceit.

“Asps” is the venomous cobra. The cobra was the insignia of the goddess who protected

the king of Egypt. That was his logo. Or it could be a horned viper. Both of them, and I don't know which one. Both are used in the Old Testament. It's one or the other, or maybe both. But what it indicates is first of all, they are subtle. They are very, very poisonous. They lay there and act like they are sleeping, and all at once they sock it to you. Subtle and poisonous. That's what these people are.

Their throat is an open sepulchre, and with their tongues they have used deceit. What for? To bring you to them so they can poison you of asps. Grab you and give you venomous cobra poison.

“under their lips” – figure, *metonymy*, in their language, their speech. What they really do is sweet talk you. Try to get you in, and then give you that venomous poison.

Romans 3:14

In Verse 13 “is” is in italics. But here, “whose mouth is,” the verb “is” is in the text. It should be there. It shouldn't be in italics.

“full” – *gemō*; It's always used in the Bible in a negative sense.

Whose mouth is full. The best way I can describe it to you is it's stuffed full. Now just think for a minute. Their throat is an open sepulchre, with their tongue they use deceit, poison of asps under their lips, whose mouth is stuffed full. Suppose my mouth was stuffed full of food. What would you get? A mouth full of food. That's the word, stuffed full. Their mouth stuffed full of cursing and bitterness.

The Septuagint adds the word “deceit.” Cursing, bitterness and deceit. The original Hebrew has it, that is the text available to us, “whose mouth is full of deceit and oppression.” This is the form of a prayer that was used to put a hex on people. It's a prayer for evil. Technically, it is called an imprecation, malediction, simply curse. A prayer of curse. Their mouth is full, stuffed, with cursing you and bitterness. Deceit and oppression. If they deceive you, then they want to oppress you. I don't know if we've ever seen the great depth of that verse like we should. It speaks to our times so loudly.

Romans 3:15

They are in condition. They've been runners. They are the kind of people who would kill if they had an opportunity, the kind of people who would say, “Look, I wish you would die.” They are the kind of people who would put a contract out on you. They are swift to shed blood.

Romans 3:16

Destruction and misery are in their ways, because they have left the true way and they go their own way.

“destruction” – *suntrimma*, literally means to bruise and to hurt; a crushing in. I can give you the picture of the word by you putting the picture of a building in your mind, with a big ball on it. And they swing the ball in and knock the building in. That's this word destruction, a crushing in. It's done to the extent to make you feel badly.

“misery” – distress; make it difficult for you, rough, for you. It's the Greek word *talaipōria*, literally, hardship.

Destruction and misery, hardship, distress, make it hard for you. That's what they are doing, because that's what they are giving out of their mouths to put that venomous poison in you.

Romans 3:17

They absolutely do not know the way of peace.

Luke 1:79

This was one of the reasons why Jesus Christ came, John the Baptist, all these men of God. They are sitting right in darkness. That sitting in darkness is always the beginning of dying. To guide the true believers into the way of peace. Destruction and misery are in their ways, and the way of peace have they not known. So where are they going to guide you to?

Romans 3:18

“fear” – no sense of His presence or regard for God, no awe, no respect

These verses, 13-18, are from Psalm 5:9, Psalm 10:7, Psalm 36:1, Psalm 140:3, Isaiah 59:7, 8.

Romans 3:19

“know” – *oida*, perceive

“under” – *en*, in

“every mouth” – Jew and Gentile

“stopped” – *phrassō*

Hebrews 11:33

Stopped – same word; used regarding mouths of lions

Romans 3:19

Stopped, closed up, like the mouth of a lion. If the mouth of a lion isn't stopped, it will chew you to shreds.

“all the world” – everyone

“may become guilty” – Literally should be, everyone is guilty and deserves to pay the penalty before God.

Romans 3:20

“Therefore” – whyfore? Because of the previous.

“deeds” – works

“no flesh” – no one, no mankind

“justified” – *dikaioō*, meaning declared righteous

No one, no flesh, be declared righteous in his sight. That is a statement from Psalm 143:2.

James 2:10

No one will be declared righteous in God's sight, because there is no one who will ever keep everything that the law had in it.

Romans 3:20

“by the law is the knowledge of sin” – It should say full knowledge of sin.

Even if you didn't have a law, sin would still be sin. But when you have a law, that sin

becomes transgression. (Example of stop sign) Sin is sin, but under the law you get the full knowledge of what that sin is all about and what it really does. That's what it is talking about.

Romans 3:21

“But” – in contrast

“righteousness of God” – God's righteousness; Here it is righteousness of God. Putting it into the genitive case as a figure, it's a noun put in the genitive case instead of an adjective to put the emphasis on God and not on the righteousness. If it's God's righteousness, it's got to be right, right, right, right, right.

“without the law” – apart from

“manifested” – *phaneroō*

The best way I see this translation is apart' from the law is seen, evidenced.

“witnessed” – *mature*, from which we get the English word martyr

“by” – *hupo*, by means of

But now the righteousness of God without the law is evidenced being witnessed by means of the law and the prophets because it is martyred. The law and the prophets stand for the whole Old Testament. All are sinners, both Jew and Gentiles. All are dead in trespasses and sins. All are spiritually dead.

Romans 3:22

“even” – and

“righteousness of God” – genitive instead of an adjective. Remember, angels of might to emphasize the might of the angels. If you want to emphasize the angels you would say mighty angels. When you want to emphasize the might, you put it in the genitive and say angels of might. That's how beautiful God's Word is and how accurate it is.

“which is” – in italics

“by faith” – by believing, *pistis*. When you get the righteousness of God, God's righteousness, included in that spiritual package is the faith of Jesus Christ. That's why this word *pistis* here cannot be the faith of Jesus Christ. It's the believing of Jesus Christ. That's what made available the righteousness of God to every born again believer. Jesus Christ, God's only begotten son, who always did the Father's will. He is the one who made it available for us by his believing. The righteousness of God by the believing of Jesus Christ.

“unto all and upon all” – Most of the Greek texts omit “and upon all.” That's okay with me. The believing of Jesus Christ unto all them, Jew and Gentiles, that do one thing, believe.

“no” – absolutely no

“difference” – *distore*, meaning distinction

For there is no difference, no distinction, between Jew and Gentile.

So there we have Verses 10-22 of the third chapter tonight, and that ought to hold you until tomorrow morning.

[Go Back To The Menu](#)

ROMANS 3:21-26

March 13, 1979

I'd like to say to the Corps across the country, that I have tears in my eyes when I think about tonight's Corps, because I feel so absolutely unqualified to teach what I have to teach tonight. It's just so fantastic and so tremendous that I just do not have words in my vocabulary to make the greatness of that Word live for you as it lives in my heart. I understand it better within my soul than I'm able to teach it. I think all of you Corps know that I'll do my best to teach it to you with the greatness of the ability that I do have, whatever that may be.

Tonight as we go to the Book of Romans, the third chapter, this great section in Romans is what I'd like to refer to as the great Magna Carta declaration of true Christianity. Magna Carta simply means the great charter. The Magna Carta was the first document of the English constitution. It was given back on June 19, 1215 by King John. It was what our ancestors brought with them to The United States of America. It finally issued in our Bill of Rights and our individual personal liberties here in The United States of America. Thinking of that personal liberty is why I thought that we are right now in Romans in the great Magna Carta declaration of true Christianity.

This section in Romans from Chapter 3:21 through Chapter 4:25 is one major division. There is a subdivision in it, which I had thought originally I would be able to cover completely tonight, but I will not be able to complete all these verses. The subdivision is Chapter 3:21-28. In our last session I worked with you, Romans 3:21, 22.

Romans 3:21, 22

“Righteousness of God” – These are a figure of speech. The figure of speech is the Greek word, spelled *enallage*, which simply means the exchange of one part of for another. The specific figure under *enallage* is called *antimerieia*, and that figure is where one tense or mood or a person or a number is exchanged for another. Righteousness of God. Two nouns used. One of those nouns is placed in the genitive case. It is that noun in the genitive case that rules the other noun. In other words, the latter word, if you would take it out of the regimen, it would become an adjective. If I said to you tonight, mighty angels, the emphasis would be upon the angels, because the mighty is an adjective. Suppose I want to emphasize the might rather than the angels. That's when this figure comes into being. That's when you take the adjective, “mighty” and put it in the genitive case, and it reads angels of might. Figures of speech are the Holy Spirit's markings in the Word of that which God wants emphasized. “Righteousness of God” in Verse 21 and 22, these words are that figure. If God wanted to emphasize the righteousness, He would have said godly righteousness. He would have taken the noun and made it an adjective. But because God wanted to emphasize God rather than the righteousness, it says righteousness of God.

The word “by” in Verse 22, which I gave you last week, is *dia*. It's genitive singular, meaning “through.” The righteousness of God through. The best way I know to picture it in your mind is to see this preposition as dividing a surface in two by an intersecting line. It divides it into proceeding from and passing out. (Example of circle)

It is by, or through, *pistis*, faith or believing of Jesus Christ, all the way through by Jesus Christ, passing out, moving out from. And that moving out from is fantastic, because that's how you and I got it. That's why that preposition sits there like a diamond.

Galatians 3:16-20

If you're going to have a mediator, you have to have more than one, because the mediator is the one who stands between one and two. A mediator is not a mediator of one. God is one, one God.

Galatians 3:21-23

I wrote something today, afterthoughts, after I worked this.

Never fear what men may say. Tradition has too long held the slave, and the fear of man is its slave. That's why we need to come to the Word afresh. I know of no group any place that I have ever run into, all the commentaries, all the theologians, that have ever been able to put together by God's mercy and grace what I expect to do for you tonight. And that is again, there was a time when there was no faith. Faith is a spiritual job, an inside trip. But there has never been a time when there hasn't been believing. Believing is of the mind. It says this very plainly if we get off of tradition. Never fear what men may say. Tradition has too long held slave. Go back to the Word. Come to the Word fresh. It's the fear of man that has made people slaves to tradition.

Galatians 3:23**Galatians 3:24**

"unto" – until

Galatians 3:25

So there was a time when there was no faith. It tells you that that period of time was when we were kept under the law. The law was a schoolmaster until Christ that we might be justified by believing. Faith came with the works of the Lord Jesus Christ.

Galatians 3:26

Children of God – same figure that I just showed you. Emphasis is on God and what He did, not upon His kids.

"by" – *dia*, proceeding from and passing all the way out

"in" – of

Colossians 1:15

Jesus Christ is the likeness, resemblance, of the invisible God. Since God is invisible, that likeness, that resemblance has to appear in some category or our Bible falls to pieces.

I Timothy 2:4-5

One mediator, the man, Christ Jesus.

That's why in Romans 3:22, the righteousness of God by the believing of Jesus Christ, Jesus Christ is the mediator between God and man. If he's the mediator, he can't be God, for God is one and one doesn't need a mediator. One God and one mediator between God and men. That's what it says and that's what it means. The only thing that will stop you from believing it is tradition, which has held you in slavery too long.

John 4:34**John 5:30**

Jesus Christ had a will, and by that will he made his decisions. His will was to always do

the will of the Father.

John 6:38

When you have freedom of will, you can either choose to do the will of God or to screw it up and blow it. That's right.

John 10:30

Doesn't say they were identical. I always do my Father's will. That's how they were one. One in holding forth the will of God. He had his own will, but he willed to do the will of God. That's why he could say, "I and my Father are one." One in purpose, one in desire.

God is invisible. John 4:24, God is spirit. Jesus Christ was the image, likeness, of God, because he always did the will of his Father.

John 14:9

That's the great meaning of this verse in Romans (3:22). No difference between Jew and Gentile.

Romans 3:23-26

Romans 3:23

"sinned" – *hamartanō*

What I'm going to do now for the rest of you who are not Corps (Taught at Day in the Word), I'm going through these verses and then I'm going to pick up my afterthoughts. This will recapitulate and solidify a lot of things in your heart and mind. For you Corps, you're going to have to take this tape and work these scriptures and work these out so you get the impact of the greatness of these verses.

"For all" – both Jew and Gentile without any exception

Scratch "have."

"sinned" – *hamartanō*, aorist tense, which tells you it's a one time, everybody did it

"came short" – *husteleō*

Matthew 19:20

"lack" – *husteleō*, first usage in New Testament.

Romans 3:23

For all have sinned and came short. I think a great translation would be, "are coming short."

"glory of God" – same figure of speech with emphasis upon God. The word "glory" is a fantastic word. It's the Greek word *doxa*, meaning the perfection required. It is come short of the perfection required, a lacking, coming short of the glory, the perfection required by testing and proving.

Matthew 3:17

This is my beloved son – That's what God said about the mediator. He didn't say, "It is me here." This is my beloved son.

"well pleased" – perfection required, testing and proving; I always did the Father's will. He who has seen me has seen the Father. I came forth to carry out His will. That's the proving.

That's the glory of God.

Ephesians 2:1, 3-14

Verse 9 – “boast” = glory

Romans 6:2, 10-11

Galatians 2:19

Romans 3:24

“being justified” – present continuous tense; not just once. He entered in once, but for the believer, it's not just once. It's present continuous tense. Being justified is the formal and legal acquittal of guilt by God as the just judge, and the formal and absolute declaration of the believing sinner as declared righteous in God's sight. That's what it is to be justified.

“freely” – *dōrean*, as a gift; the absence of any cause in the man who is the object of the action. If man was at all involved in the object of the action, it could not be a gift. Being justified freely, as a gift.

“grace” – *charis*

“through” – *dia* (same as 3:22)

“redemption” – *apolutrōsis*; deliverance from the guilt of sin. The verb form of this word is *lutroō*, to deliver, to redeem. So redemption is deliverance, redemption, from the guilt of sin.

There's another word used in the New Testament for “redeem,” and that is *exagorazō*. This word must be understood along with *apolutrōsis*, because there are two sides to redemption. The one side is the one I've just given you, deliverance from the guilt of sin. This word, *exagorazō*, is to redeem, to buy up, a price paid. It's real simple. To redeem someone does not necessarily mean to deliver them. In order to have this word redemption, freely by his grace, you not only have to have a buying up, but you have to have a deliverance. I could buy you out of something, like if you were in some country and I could buy you out of it. Then you would be my possession. But I'm still not giving you freedom, not deliverance. That's the difference. You could buy someone and still they would not be free.

Justified freely as a gift. The purchase price, the buying, is redemption, to redeem, to buy out, a price paid. Then the setting free, the deliverance from the guilt of sin, is the other side of it. That's the greatness of that word “redemption.”

There's a counterfeit one in Acts 24.

Acts 24:25-26

That's the wrong side, redemption on the wrong basis, in the negative side.

Romans 3:24

Redemption in Christ Jesus – He paid the price, and after the price was paid he set us free. That's the deliverance.

This is so much bigger than any of us have ever been taught or believed. I'm real grateful to God for the privilege of taking a look at it. I feel there are no words I could say to make it as beautiful and fantastic as it really is. All I'm trying to do is to give you insight into what I see in the greatness of it here.

Romans 3:25

Scratch “hath.”

“set forth” – This gave me the great key to understanding so many things in this verse and in this section. These words, set forth, is third person singular, second aorist, indicative mood, middle voice. This doesn’t mean much to many of you. But when you work the integrity and accuracy of the Word in its minute detail, that is just a fantastic thing.

The Greek word for “set forth” is *protithemi*. In checking this word in Bullinger, which is also in all the other major works I checked, it is the word “foreordained.” Set forth is foreordained.

(Dr. Wierwille reads from another Greek lexicon – name was unclear on tape, but the quotes from it as follows.)

Purpose or determined. Whom God purposed, whom God determined. Determined is the same general basic truth as the word predestinated. Whom God predestinated. Whom God foreordained, whom God purposed, whom God determined, whom God predestinated.

I Peter 1:19-20

Jesus Christ was foreordained, a mediator between God and man. That’s the same word, whom God set forth, foreordained, before the foundation of the world.

Get your Young’s Concordance and look up the word foreordained. It’s used only one place, I Peter 1:20. Yet, in the margin it’s the word foreordained, but in the text of King James, it’s set forth in Romans. But in the margin it’s foreordained.

Foreknowledge and foreknow are from the same word, same root.

Now go to the back of the concordance to the lexicon of New Testament Greek. Look up the word *proginōskō*. It is translated foreknow 2 times; foreordained 2 times; know 1 time; know before 1 time; foreknowledge 2 times.

Whom God foreordained, set forth. God in His foreknowledge. God is omniscient, all wise. God is omnipotent, all powerful. God is omnipresent, everywhere present. God knows your end before the beginning. He knew there would come a day when you would hear the Word and believe the Word and get born again. How did He know this? Because of His foreknowledge. *Proginōskō*. *Pro* is before; *ginōskō* is to know.

Man does not have foreknowledge. He has better hind sight than foresight. Sometimes our hind sight isn’t too good. But God has foresight. If I had foreknowledge, I could have written that on. such and such a date I would be in Salt Lake City for a Day in the Word and such and such people would be present sitting at such and such places at this hotel.

This is fantastic! Whom God set forth, foreordained, foreknew. How was Jesus Christ with God? In God’s foreknowledge. Ephesians says you were also with God in His foreknowledge. Because you were with Him in His foreknowledge does not make you God. Because Jesus Christ was foreordained in His foreknowledge does not make Jesus Christ God. He is the son of God, but he was with God in His foreknowledge. That’s what you have to rightly divide in Romans.

Romans 3:25

“to be” – in italics, so scratch it

Why was God able to foreordain or predestinate Jesus Christ a propitiation? Because of

His foreknowledge. He knew that when Jesus Christ would be born of Mary, He knew before the foundations of the world that he would believe to buy up, to pay the price, to always do the Father's will, so that he could redeem and deliver mankind. That's how great that verse is.

“propitiation” – *hilastērion*

It's not only the propitiation, the payment to redeem, to buy up, but he is the payment to set free, to deliver. God foreordained Christ Jesus to be the propitiation. This word is only used twice in the Bible. The other usage is in Hebrews 9.

Hebrews 9:5

“mercyseat” – *hilastērion*, propitiation

Romans 3:25

Whom God foreordained a mercyseat, a propitiation. The reason mercyseat is this word is because in the temple the mercyseat was covered with the cherubim, and when they offered the sacrifice once a year on the day of atonement, it was poured out on the mercyseat. Jesus Christ foreordained a mercyseat, the blood poured out, sacrifice. It's really something.

It means to cover. God covered for Israel in the Old Testament because of the mercyseat, the propitiation.

“through faith” – *dia pistis* – These two words are omitted by the Codex Alexandrias. I personally will go with the omission. If you'd like to keep it, that's okay because I can handle it. But it's so simple and so direct if you just read, “Whom God foreordained a propitiation in his blood.”

“in” – *en*; meaning his blood by his death. It is by the *apolutrōsis* of Verse 24 that I covered with you, deliverance from the guilt of sin, redeemed by a price paid. God foreordained a propitiation, a mercyseat, by the mediator, by the *apolutrōsis* of Verse 24, the mediator Christ Jesus, by his death, by his blood.

“to declare” – In Romans 3:21, “manifested” is declared. The preposition “to” is *eis*, which equals for, meaning immediate purpose. For the immediate purpose, declare.

“declare” – *endeixis*; It's the same truth as the word “manifested” of 3:21. The righteousness of God without the law is manifested, is declared.

Propitiation by his death. A declaration to declare, a declaration of God's righteousness.

“for” – *dia*, which is the perspective cause, or because of

“remission of sins” – “Remission” is *paresis*. The ordinary usage of remission is the word *aphesis*. The usage of *paresis* here is almost unbelievable. *Aphesis* means a release from sin. *Paresis* means a passing over.

Propitiation by his blood, by his death, a declaration of God's righteousness with the perspective cause of passing over.

Exodus 12:7, 13

“Pass over” is this remission. When I see the blood I'll pass over. To pass over is this word *paresis*, remission. It's covered with the blood. It's the mercyseat, and he just passes over.

Remission of sins passes over. Sins, plural. Remission of sins is not the root. Sin is the root

of sins. It's not the root that this word *paresis* is passing over, not at the root, but the consequences of sin. The root is sin. The consequences of man's nature, man's sinful nature, are sins. This is that word, *paresis*, a passing over of the sins, the consequences or sin, man's nature.

Romans 3:25

“that are past” – *proginomai*, meaning previously committed. It's a perfect participle. Having been committed previously is the literal translation. By his blood a declaration of God's righteousness, passing over the consequences of sin previously committed.

“through” – *en*

“forbearance” – *anochē*, meaning self-restraint, to hold back

Sins that are previously committed in the forbearance, in the self-restraint, in the holding back of God, because God being a just God, Israel blowing it, the Jews having the law but never able to live up to it, that's why it talks about remission of sins that are past.

That's the law. In the self-restraint, in the holding back of God. Sprinkling the blood on the doorposts is significant because basically it is not in the work of sprinkling the blood, but in the believing of doing what God said that He would cover for them. That's the mercy seat. It isn't in the works of the law, but that they believed that God said to sprinkle the blood on the doorposts, and it's in the believing, not in the works. That's sins that are past, previously committed.

In the forbearance of God, self-restraint. Same word in 2:4.

You know what man deserves? Nothing. Man always blew it. Man doesn't deserve a lousy thing. But God in His forbearance, in His self-restraint, all sinned, come short of the glory of God, but being justified freely by God's grace through the redemption in Christ Jesus, whom God foreordained a propitiation by the blood of Christ, a declaration of God's righteousness for the passing over of the consequences of sins that are past because of God's self-restraint. That's the essence of it.

This is His will. Jews in Verse 25. The words “to declare” in Verse 25, the preposition “to” is the preposition *eis*.

Romans 3:26

Same English words, to declare, but entirely different preposition. “To” is *pros*, meaning ultimate purpose in the usage here. God's main purpose of the coming of His son was to fulfill the law, to redeem Israel. That was the main purpose. Jesus Christ came unto his own. That's Verse 25 in Romans. Main purpose was to fulfill it. Israel under the law. Main purpose to fulfill the law to Israel.

But in the foreknowledge of God that included Verse 26, to declare, ultimate purpose.

“I say” – in italics, so scratch it.

“his righteousness” – God's righteousness

“that he” – God

“him” – *ton*, the one, literally means everyone “believeth” – *pisteos*, genitive singular

I will put this together for you literally from the accuracy of the text. And this, Verse 26, is to the Gentiles.

God's righteousness that He might be just, justifying him, everyone, by the believing of Jesus. That's the text.

The ultimate purpose, the main purpose, was to Israel, but God in His foreknowledge already knew He had an ultimate purpose. That's why *pros* for the preposition "to" in Verse 26, ultimate purpose.

To declare at this time God's righteousness that God might be just, justifying him, everyone, by the believing of Jesus. That's the text.

The love of God provided the ransom. God so loved, provided the ransom, His son. God's righteousness required that the ransom be paid, which was accomplished by the free will decision of His son, who always did his Father's will.

To Abraham, God supplied the lamb or something. Here the love of God provided the ransom to buy back. Without the shedding of blood there is no remission of sins. Through the blood of Christ. The love of God provided the ransom, His son. He is the just and the justifier. God as the justifier provided the ransom, His son, but because He is also a just God and the price has to be paid, God's righteousness required the ransom be paid. But because of His foreknowledge, He knew that Jesus Christ would always do His will. See how beautifully that all fits. Just think it through. God's righteousness requires the ransom to be what? He provided the ransom in His son. His righteousness, to be both the just and the justifier, God's righteousness required that the ransom be paid. The true God never possesses. He never controls man's will. But in His foreknowledge He knew that Jesus Christ would always do the will of the Father. I and my Father are one. People, some day you've got to see it. He is God's only begotten son. Did he have the privilege of blowing it? Yes. Could he have sinned? Yes. But God in His foreknowledge knew he would always do the will of God. That's why God's righteousness required the ransom be paid by the free will decision of His son.

God knew in His foreknowledge that this woman, Mary, would believe. You beautiful women are still made the same way Mary was. Then why don't you have a Christ? Because God's Word is that He is only going to have one only begotten son. But everyone of you women are constructed the same way physically that Mary was. In God's foreknowledge He knew that Mary, by the freedom of her will, would believe. It was she who said, "Be it unto me according to thy word."

Because of God's foreknowledge. He may have waited thousands of years, but that's okay. In His foreknowledge He knew. The true God never possesses. Therefore, He waited until the time when He knew in His foreknowledge a woman would say, "Be it unto me according to thy word." And she brought forth a son, Jesus Christ. God in His foreknowledge knew he would always do the will of God. That he who had seen me, Jesus Christ, had seen the Father. He declared Him, make God known. One mediator between God and man, the man, Christ Jesus. That's why you and I can be born again today.

Now we go to my casual remembrances, just statements that thrill my heart.

Romans 1:17 must never be forgotten, because this section that I dealt with is a continuation of 1:17.

Romans 1:17

God's righteousness was manifested apart from the law in 3:21. The righteousness of God apart from the law of 3:22 and the glory of God in 3:23, in between the righteousness of God in Verse 22 and the glory of God in Verse 23 is sin. For all have sinned and come

short of the glory of God.

These words, “God’s righteousness, the righteousness of God,” must all be considered together in Romans. I’ll give you the references.

Romans 1:17

Romans 3:5

Romans 3:21, 22, 25, 26

Romans 10:3

The righteousness of the law and the righteousness of faith, *pistis*, believing are brought together in Romans 10:6-10.

Romans 10:6-10

The righteousness of the law and the righteousness of faith are brought together in Romans 10. The righteousness of God to the sinner transcends all righteousness of the law.

John 1:17

Romans 3:21,22 direct contrasts the expression apart from the law through faith, believing, of Jesus Christ, showing law is ruled out on the great basis and foundation of the believing of Jesus Christ.

Romans 4:12

believing – The Hebrew word corresponding with the Greek word *pistis* is *enunah*, meaning believing, trust, which issues in being faithful and being steadfast. Believe is a verb, which connotes action. If you believe, you will be steadfast, faithful. The cognate word is *amanah*. Check the usage in Habakkuk 2:4, where the just shall live by *amanah*, believing; I Samuel 26:23; I Chronicles 9:22; II Chronicles 34:12 Psalm 33:4; Nehemiah 9:38.

The dual meaning of Romans 3:22 and 26 is the just, the sinner who has been justified and is now just, shall live, after his being justified, by his and by my faithfulness, believing faithfulness. The faith of God.

The faith of God, Romans 3:3, is closely aligned with the word, the truth of God, of Romans 3:7. It’s Christ believing, not my believing in Christ, that’s the great foundational cause of the glorious gift of the Gospel. Whether I believe it doesn’t matter. It’s Christ’s believing.

Abraham believed and operated before the law of Sinai. Christ, the true seed of the woman, Genesis 3:15 and the true seed of Abraham, Genesis 12:7.

I told you this would be rambling on my mind.

We’re back to *pistis*. The Hebrew was *enunah* and the cognate was *amanah*, trust, which issues in being faithful.

I went through and checked the “*pistis* of” in the New Testament. I’ll give you all its usages. Mark 11:22 (You’ll have to check the parallels in Matthew and Luke); Acts 3:16; Romans 3:3; Romans 3:22; Romans 3:26; Romans 4:12; Galatians 3:16; Galatians 3:22; Ephesians 3:12; Philippians 3:9; Colossians 2:12; I Thessalonians 3:2,5,7,10; James 2:1.

In Romans 3:22 the “righteousness unto all” ignores all distinction between Jew and Gentile, circumcision and uncircumcision, but it is not upon all except they believe and get born again. Believing implies obedience. “Faith obedience” as in Romans 1:8, which is the

first usage in Romans and in 16:26 is the last usage.

Righteousness by law or works would be our own, but the righteousness of God is only through the believing obedience of Jesus Christ.

The glory of God always has the hope at the root. As I worked the glory of God, I always found the hope at the root.

Romans 5:1, 2

When I told you that 3:25 sin and 3:26 Gentiles, Craig told you today that Abraham looked forward, saw his day as the hope of the coming of Christ. That's how God reckoned righteousness unto him. When you work this down, which I did today, that is why Israel is going to be resurrected and the body of the church is only going to be raised or changed.

Our believing, *pistis*, (faith) and hope are activated by the love of God. All three are possible because of the resurrection, Christ raised up by the glory of the Father that we may walk in newness of life (Romans 6:4). From this walk of believing in the now, we look forward in hope to the "liberty of the glory of the children of God," Romans 8:21.

Exodus 34:1-9 – Moses said to God, "Show me thy glory." And Exodus 33:23 says that God showed him only His hind parts. If this made Moses' face to shine like the Word said it did, how great and magnificent, how effulgent, illuminating, bright, must be the glory of God in the face of Jesus Christ.

To have such exquisite language as used in II Corinthians 3 and 4. Remember Moses earning down from the mountain with the big ten. His face was so bright they couldn't look at it. If it was that, and all he saw was God's hind parts, what about how great the glory of God must be in the face of Jesus Christ.

We must discard all belief in all else but our Lord and Savior Jesus Christ, himself as our righteousness, our acceptance with and before God. Anything less comes far short of the glory of God; anything more is impossible.

Romans 3:24 – "Freely" – I made these notes. Man's justification is God's act of grace, divine, undeserved, unmerited favor, a gift. No strings of works pulling it down to man or strings attached pulling it up.

Check Matthew 10:8; John 15:25; II Corinthians 11:7; Galatians 3:21; II Thessalonians 3:8; Revelation 21:6; Revelation 23:17; Romans 5:15,16 – *dōrean*, gift. Also *dōrea* or *dōrēma* or *dōron*. All derive from the Greek word *didōmi*, which means to give.

No definition of grace is satisfactory that does not include the free gift, the antithesis of wages, and by works (Romans 6:23); a gift without repentance, no strings attached, Romans 11:29; salvation by grace, not of works, Ephesians 2:8.

The total essence of love, which God is, is to give. John 3:16 – For God so loved; Galatians 3:20; Ephesians 5:3, 25.

Justified freely literally is without a cause by God's grace. The free gift of righteousness of God to the believer in the Lord Jesus Christ is freely covered and provided for in the one great gift of God, His only begotten son, our Lord and Savior Jesus Christ.

Titus 3:6-7

That's the Corps tonight.

ROMANS 3:27-31

March 20, 1979

If you're going to teach the greatness of God's Word, you have to stay in alignment and harmony and you have to stay sharp. I feel about the Book of Romans that it's so fantastic because it is the foundation of all the greatness of the doctrine, the right believing, regarding the church of the body to which you and I belong. Last week I handled such a tremendous section in Romans that tonight I'm still tingling with it. Today I only had time to culminate or bring to a synthesis a number of verses. The greatness of this section of Romans simply sets me in awe and respect for God and His Word again.

Romans 3:27-31

Romans 3:27

"Where is boasting then?" – It's the human tendency of man to boast, even after he is born again, if he doesn't renew his mind, his tendency will always be to boast.

"boasting" – *kauchēsis*, which means the act. Some translators translate it "glorying." Where is man's glorying, his boasting? His boasting for what? Justification, context. Verse 26 talks about that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? Regarding what? Justification. Man always wants to justify himself. That's the natural man. Man wants to exemplify and manifest his own righteousness.

The record in Romans has proven beyond a shadow of a doubt that man is the unworthy recipient of God's gift of salvation.

I Corinthians 1:18-31

Remember we are dealing with where is boasting regarding man's righteousness and justification.

No flesh should glory in his presence. No boasting, for God has made unto us wisdom, righteousness, sanctification.

I Corinthians 3:18-23

I Corinthians 4:7

Galatians 6:13-14

If there's going to be any boasting it's in the Lord, not in man.

Ephesians 2:8-9

Where is boasting then? It's out.

It is excluded in Romans 3:27.

Romans 3:27

Literally it reads, "it is shut out." It's in the aorist tense, making it completely, absolutely, once and for all, shut out. Where is boasting? It is completely, absolutely, once and for all, shut out.

Philippians 3:3

The boasting is in two categories: human intelligence, also called human wisdom. You call

it human brains. They call it the “think tank.” And also human works. One is called human wisdom; the other is called wisdom of the flesh. It is shut out, completely, absolutely, it’s excluded.

Romans 4:2

Romans 2:17

Where is boasting? It’s excluded.

Romans 2:23

Jews made their boast of the law.

The one in Romans 4:2 is regarding the Gentiles.

Where is boasting then? It is excluded, shut out, completely, absolutely. So no man boasts about his intellectual ability, nor does he boast about his flesh, his good works. It’s all excluded, shut out.

Romans 3:27

“By what law?” – Put the question after “by what”? Boasting is absolutely excluded. By what? Law of works? That’s what it is excluded by.

I gave you the Greek word for boasting. That word means the act. Where is boasting, the act?

“By what?” Law means principle, procedure or manner.

“Nay” – no; this is not the ordinary *ou* in Greek, which means not, with the emphasis on it, no. But it’s a stronger word used. It is the Greek word *ouchi*. It’s even a stronger word than an absolute no. Why has it taken us thousands of years to believe the Word? Man’s boastings, man’s works to save himself. No, absolutely, absolutely, absolutely not, is the text. It’s the strongest form of the absolute no.

Law of works? NO!

“by” – *dia*

“the” = a

“faith” – *pistis*, believing

No man of high intelligence or ingenuity is capable of finding salvation. He’s not capable of even getting a toe hold for boasting of what he is able to do except in the Lord.

If we’re going to do any boasting, it’s in the Lord, justified by believing, we have peace with God by our Lord Jesus Christ.

Romans 5:2

If we’re going to do any boasting, it’s in Christ Jesus and we rejoice in the hope of the glory of God.

All through the centuries, man even though he has been born again, not having the knowledge of the accuracy of God’s Word, has always succumbed to traditions of men who have caused him to want to do some type of work to get saved or to stay saved. That is glorying or boasting.

That’s a fantastic verse, Romans 3:27.

Romans 3:27

If we're going to do any boasting, we boast because of the glory of God.

Romans 3:28

“therefore” – Generally is a conclusion, but “therefore” here should be translated “for.” It’s not a conclusion but a continuous confirmation here. Read it in context. The law of believing for we conclude.

“conclude” – *logizomai* from which we get the word logic. It’s translated reckon also. “For we logically know” I think would, would be very good literal translation according to usage. For we logically know from what has just previously been stated by God in this verse, that a man is justified by faith, *pistis*. This is in the dative case.

A man is justified by *pistis* without the works of the law. It’s just a logical deduction, a logical synthesis of the truth that has previously been stated in God’s Word.

A man is justified by believing.

And that “without” is totally without.

Romans 3:29

“Is he” – in italics – I think in context it literally reads, What is he God of the Jews only? Is he (God) not the God of the Gentiles also? That, I think, is the text.

“not” – same as “nay” in 3:27; absolute strongest form, *ouchi*.

What, is he God of the Jews only? Is he not God of the Gentiles also? Absolutely. He’s not just God of the Jews but of the Gentiles also. That’s the greatness of that verse.

Romans 3:30

“it is” – in italics

“seeing” – literally translated “it be so”

“which” = he

“shall” – absolute tense

Here is a very unique and wonderful construction. Again, I think you have to have in-depth spiritual perception and awareness. I know of no commentaries that handle this at least how my understanding could appropriate it. As I see this great section in here, I’ll lay it before you for your consideration so you can work it. One thing we endeavor to do is to rightly divide the Word.

“by” – *ek*; I think this particular word sets God’s unity with Israel here. That’s why the preposition *ek*, because all through this section I’ve shown you again not only are the Jews mentioned but the Gentiles. Here, as we get to the conclusion of this great section in Romans, I see the usage of by faith for the circumcision and the uncircumcision through faith. For the circumcision by faith; for the uncircumcision through faith.

“by” – *ek*, out of; justified the circumcision out of believing, or by way of their believing. God’s unity with Israel because to Israel He had given the oracles of God. They had the law, the scrolls, something the Gentiles never had.

This out of believing, by believing, is because of the hope that all of those believers of the Old Testament, justified the circumcision out of believing, by way of believing. Believing

what? The hope, seeing Christ's day.

Psalm 16:8-10

See the hope there?

In the Old Testament the hope was that they looked forward for his first coming. That's the hope. That's why I think this preposition "by" sits like a diamond in Romans. The circumcision by believing. It is out of believing. It's God's unity with Israel. It's the hope. It was available to them because they had the Word, the scrolls. They could know. Same as today, you can know God's will because God's Word is available to you. See it?

Acts 2:26-27

That's the first usage of "hope" in the Book of Acts.

Romans 4:17-18

Romans 5:2, 5

I Peter 1:3

The circumcision by faith; the uncircumcision through faith.

"through" – *dia*, by means of

The Gentiles had no external source possible like Israel had. Israel had the scrolls, the Word. The Gentiles did not have it. Therefore, it's God's action with the Gentiles, by means of believing. Out of believing for Israel; by means of believing for the Gentiles.

I Peter 1:21

I Peter 3:15

Basically everyone interprets that to mean to give a reason why you are believing in God. It doesn't talk about that. Reason of the hope, the return for you. For Israel it was the return of the Messiah. For you it's the return of your brother, Jesus Christ. For you it's his return, the gathering together. After that he is king of kings and lord of lords to Israel. He is coming back as your savior, but he comes to Israel as king of kings and lord of lords. He is not technically your high priest. He is high priest to Israel.

I'd like for you to put in your notes and read very carefully at this time Hebrews 11:1 - 12:2.

John 8:47-56

These were the top religious leaders. They accused him of having a devil.

Justified the circumcision by believing because of the hope seeing that they had Christ in the future and believing unto it. You and I today can look back at that day and know he came as the Messiah to Israel. But they crucified him, so you and I look forward to the second coming as Israel looked to the first, because we who are called today are neither Jew nor Gentile, but a new creation and have set our believing on the second coming, the return of Christ, which is the hope of every born again believer.

That's the greatness of that verse.

Romans 3:31

"void" – *katargeō*, destroy

"through" – *dia*

“faith” – believing

“yea” – *alla*, meaning but

We establish the truthfulness, the righteousness, the greatness of that law by our believing in the Lord Jesus Christ.

That’s the conclusion of this particular great section of teaching on both Jew and Gentile in the Book of Romans regarding the justification and the righteousness of every man, whether Jew or Gentile. Both Jew and Gentile dead in trespasses and sins, without God and without hope. There are absolutely no means whereby any man or woman can do one iota to save himself, whether Jew or Gentile. It’s by grace and grace alone.

ROMANS 4:1-8

March 27, 1979

Believing and righteousness are the main theme of Chapter 4. The desire of every man, the natural man, and sometimes even those who are born again, but the desire of every natural man is to find some grounds for boasting, something to do or something to endure to make his salvation secure, redemption and justification, righteousness and sanctification complete.

Romans 3:28

This settles it all.

Again I feel that this section of Romans is so fantastically big that no man with the greatness of the love of God in his heart could ever say it any better than the Word says it. All I will endeavor to do is to approximate some of the greatness of that Word and perhaps say it in a way that the Word itself will become increasingly more clear to all of you. I think all of us lived long enough and seen enough among Christians that even for the most part, Christians always want to do something or they want to endure something to make their salvation secure, in order to make redemption, justification, righteousness, sanctification complete in their lives.

If there is going to be any boasting, the boasting ought to be in the hope of the glory of God.

Romans 5:1-2

“Rejoice” is boasting. Our boasting is in the hope of the glory of God, not in something I do or something that I endure to make salvation a reality in my life.

Jeremiah 9:23-24

If there’s going to be any boasting, it has to be glorying in the Lord that He is our God.

This section in Romans Chapter 4, the first great part of this chapter includes the first eight verses.

Romans 4:1

Working this in my mind, not only this verse but the first eight verses, I see believing and righteousness as the main theme of this entire chapter. But I also see in this chapter the usage of the word “law,” which I think you Corps ought to understand. The word “law” as it’s used in the Word, has to always be understood in one of three ways. Sometimes the word represents the whole Old Testament teaching. Another time it simply evidences the Mosaic law, that which was given at Mt. Sinai. The third usage of “law” in the Old Testament, at times, refers basically to the rite of circumcision.

There is a word translated “imputed,” “reckoned” in this section of Romans which is the Greek word *logizomai*. Sometimes it’s just that word *logizomai*. Sometimes it’s the word *logizomai* plus *eis*. It is translated as counted, reckoned, imputed. *Logizomai* is used in verse 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, and 24 of this chapter. Eleven times. Every one of those places, you ought to mark.

In working this section of Romans, I have seen that the usage of this word *logizomai*, or *logizomai* plus *eis* is somewhat different. *Logizomai* by itself, is to impute something,

while *logizomai* with *eis* is to impute one thing for another. To impute something is used in verse 6, 8, 10, 11, 23, and 24. Imputed, where one thing is for another is in verse 3, 5, and 22. I think the clearest way of expressing it is, instead of using “for another,” use “unto” as it’s used in Romans 1:16.

Romans 1:16

Romans 10:10

II Corinthians 5:19

Righteousness is actually imputed, but believing is imputed for, or unto righteousness. It is the righteousness of God which is actually imputed, but the believing is imputed unto, Romans 10:10. Every writer that I’ve checked through the years along this line has a real problem with the word “faith.” Outside our ministry, I don’t know if there are any people who would understand it as we understand it. *Pistis* may be translated as faith or believing, depending upon where it is. This has become very singularly significant to us in our research ministry, and I think it’s made it possible for us to handle so many verses easily, because we have gotten an understanding of the man of body, soul and spirit, knowing that the natural man of body and soul has a mind. The man of body, soul, and spirit also has a mind. Understanding this man of body and soul as having a mind, it is possible for him to believe, and it’s also possible for a body, soul, and spirit man to believe. But having confused faith and believing, it’s been very difficult for them to put these sections of God’s Word really together.

I think that record in Galatians, before faith came we were kept under the law, is what has been the great fulcrum that has clarified for us these tremendous truths regarding faith and believing. The man of body and soul can hear the Word of God and believe, but believing is works. And we’re not saved by works, but by grace. It’s believing unto salvation.

It’s believing for, or unto the righteousness of God. When you ever separate that, and get it right in your mind, there will be no problems regarding these matters.

Romans 4:1

Genesis 15:2-6

“Counted” = imputed; *logizomai*

Hebrews 11:8-11

Abraham believed, even before Genesis 15:6. This whole section about Abraham, from Genesis 15, as well as Genesis 12, is brought together beautifully in Galatians 3.

Galatians 3:6-8

So the blessing to all nations is not because of the flesh. It is because of believing. This becomes so tremendous when you think it through.

Ephesians says we are dead in trespasses and sins, without God, and without hope. Abraham was dead, as far as having that child (what Genesis 15 is talking about). It was impossible, as far as the senses world was concerned, for Abraham and Sarah to have a baby. As I get into Romans, and handle this a little deeper for you, you’ll see why Romans 10:9 becomes so great.

Romans 10:9

Jesus Christ was dead. It took God to resurrect him. Abraham, who is the father to all who

believed, he and Sarah were dead as far as having the promised seed. It's like having a resurrection. I don't know how many people have seen that. Abraham, ninety-nine; Sarah, ninety. Way beyond child bearing age. Just like you were dead. Yet God said to him in Genesis 15 that his children are going to be like the stars, like the sands. In order to have that, it was just like with Christ Jesus who was dead. God had to resurrect him. That's why the believing of Abraham is so fantastic; who against hope believed in hope.

This section in Romans sits like a diamond. Abraham had come to the end of his rope. He knew, from a human point of view, that it was a dead situation. Sarah could never have a baby, but she did. Every man knows that there is nothing he can do about getting saved. He is dead in trespasses and sins, without God, and without hope. That's why it's of grace. It's believing unto, but it is imputed by absolute grace.

To impute something, like if we were to impute sin, is to lay sin to the account of another. Then to impute righteousness, there must be the same logic. As the unsaved sinner is dead in trespasses and sins, so by the same logic, the saved sinner has to be righteous in Christ. He has to have the righteousness of God by way of, or by means of what Jesus Christ made available.

If to impute sin is to lay sin to the account of another, then to impute righteousness is to lay righteousness to the account of another.

II Corinthians 5:19-21

To impute sin would be to lay sin to the account of another. Not imputing their trespasses but instead of imputed sin, it's imputed righteousness of God. They talk about it and they read it in the Word, but they never really believe it in their lives. That's why I said, as we began in this section, that most people always want something to do, something to endure, to make themselves more secure.

I think perhaps the translation of Coneybeare and Howson is the most accurate of this section in Romans 4:1-8.

Romans 4:1 (Coneybeare & Howson)

“What then can we say that our father Abraham gained by the fleshly ordinance?”

He has a footnote on this which I think is a better translation. “Gained in the way of the flesh.” What then can we say that our father Abraham gained in the way of the flesh?

Romans 4:2, 3 (Coneybeare & Howson)

“For if Abraham was justified by works, he has a ground of boasting. But he has no ground of boasting with God; for what says the Scripture; Abraham had faith (believing) in God, and it was reckoned unto him for righteousness.”

His believing was reckoned unto him for righteousness or unto righteousness. See the great translation? Believing is works. You are not saved by works. You're saved by grace. But the natural man of body and soul can believe, like I taught you in the new birth. He hears the Word of God rightly divided and he believes. But he doesn't believe that he gets salvation; he believes for it, unto it. God works the miracle of the new birth.

Abraham had believing in God and it was reckoned, imputed, accounted, unto him for righteousness.

Romans 4:4-8 (Coneybeare & Howson)

“Now if a man earn his pay by his work, it is not reckoned to him as a favor, but it is paid

him as a debt; but if he earns nothing by his work, but puts faith (believing) in Him who justifies the ungodly, then his faith (believing) is reckoned to him for righteousness. In like manner, David also tells the blessedness of the man to whom God reckoneth righteousness, not by works, but by another way, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man against whom the Lord shall not reckon sin.”

That, I think, is a fantastically accurate translation with the exception of the one word, faith. You, having a better understanding of the usage of that word *pistis*, believing is put there, knowing that the man of body and soul can believe, even when he is born again and has the faith of Jesus Christ spiritually, he still is a body and soul man and he must believe.

In this section, Verses 1-8, I would just give you a few more things on these verses.

Romans 4:1

“father” = forefather

John 8:39, 56

“as” = *kata*

Romans 4:2

“by” = *ek*

“glory” = boast

“before” = *pros*

Romans 4:3

“scripture” – reference to Genesis 15:6

Put “now” in front of Abraham.

Romans 4:4

“reckoned of grace” – *kata* (of)

“of debt” – *kata* (of)

Romans 4:5

“ungodly” = *asebēs*; Many translators translate it as impious. I don’t think that is hard enough. It doesn’t communicate. It is much deeper than that. The ungodly are the unrighteousness ones.

Romans 1:18

Romans 5:6, 7

Romans 3:22, 23

Romans 10:12

Romans 10:10

Romans 4:24

See why this becomes so important, the resurrection? Because only God justifies the ungodly, because of the resurrection. That is why He imputes righteousness to the unrighteousness. His believing is counted for righteousness.

I John 3:7

That's why ultimately, when you understand these great truths, then you can understand Romans 8:1

Romans 8:1**Romans 4:6**

Starts with Abraham, and then gets to David.

Romans 3:21

How many categories are there in the Old Testament? Three. Law, prophets, and psalms. That is why he goes to David. He has handled the first two; now he has to handle David. You talk about the integrity and accuracy, the inherent truths of the Word. David represents the third division of the Old Testament, the psalms, the writings. That is why he goes to David.

Romans 4:6

“describeth” = *legō*; meaning “says of”

“without works” – apart from works

Romans 4:7

Both iniquities are forgiven and sins are covered, are in the aorist tense. If iniquities are forgiven and sins are covered, what replaces it? The righteousness of God. He uses iniquities are forgiven and sins covered because sin is twofold. It's either sin of omission, or commission.

“covered” = *epikaluptō*; literally means “to hide.” It is more than a covering.

Psalm 103:11, 12**Romans 4:7**

Whose sins are absolutely, aorist tense, covered. This is why in the Old Testament, to atone is more than just covering. It is covering to the deepest of the deepest sea, removed as far as the east is from the west.

Our sins are covered; hidden. To atone is more than a covering over. It is a removal of. That is why the scripture says we are not even having a consciousness of sin.

If you can see this stuff, you can see Romans. If you can't see it, you can't see Romans. It was not what I was taught, that the word atonement, if you just hyphenate it right, you have the meaning of it, at-one-ment. It isn't at-one-ment. It is much bigger than just an at-one-ment, because, at-one-ment could just be a covering over. But it's more than that. It's not only a covering over; it's a removal of. It's an acquittal, in a legal sense.

Whose sins are covered to the end that is as deep as the deepest sea, far as east is from the west. That is absolutely fantastic.

How many times Christians have lived with sin consciousness? What a slap in God's face that is, if Romans is right, and Romans is right. When you put this all together, you see scriptures like able to save to the uttermost, he who knew no sin, so that you and I might no longer be in sin, but that we might have the righteousness of God. Therefore, when righteousness is imputed, it is imputed, reckoned, set to your account, you are righteous in him.

Romans 4:8

“impute” – reckon

The conclusion of this is in Romans 4:23.

Romans 4:23, 24

Confess with your mouth Jesus as Lord, God raised him from the dead. The resurrection is in view.

As I told you, Abraham and Sarah as good as dead.

Hebrews 11:12, 19

It's at this place in the Word, when we are dealing with Abraham and his son Isaac, that you got to read a piece of work on research in one of our volumes, the one about the sacrifice of Isaac, and get it accurate and right and put it in your heart and life.

Well, those are the first eight verses of the fourth chapter, and that's all we're going to do with the Corps tonight. By the way, these verses, 7 and 8, the quotations are from the Septuagint of Psalm 32:1 and 2.

ROMANS 4:9-22

April 3, 1979

Tonight, we go to Romans, Chapter 4. In my heart and mind, if we do this first section of the Book of Romans accurately and rightly divide it, all the rest of Romans will fall into pattern and into line very simply. I believe this whole section is the great fulcrum of truth. Here in front of you on the desk, I have placed these balances. The one on the right side is completely down, and the one on the left side is way up. It reminds me of the Old Testament scripture where God said he was weighed in the balances and found wanting. This, to me, is the great fulcrum of truth tonight, and it starts with the great question in Romans 4:3. This should speak very loudly to the Corps, because one of the great principles which we have set from the very beginning of the Corps, are those three great words, "It is written."

Romans 4:3

What saith the scripture? That's where you always have to go back to. That's the great fulcrum, what saith the scripture. You remember in the Corps, when we originally set this for the Corps, we went to the life of our Lord and Savior Jesus Christ, and after he had been in the wilderness for forty days and forty nights, the Adversary said to him in Matthew 4:3, "If thou be the son of God..."

The Adversary knew he was the son of God.

Matthew 4:3, 4, 6-10

It is written. These words are used seven times in Acts, which is sort of significant from a numbers point of view. In Romans, it is used more than in any other church epistle; seventeen times in the Book of Romans, but it is not used once in Ephesians. So you have to ask yourself questions like, if it's used seventeen times, the greatest amount in Romans, why is it not even used once in Ephesians? Because the heights of the mystery had never before been written, but they are written now in Ephesians. Ephesians had to set the heights of the mystery which had never been written before. This is why "it is written" does not appear in Ephesians.

Tonight I'm going to give you, from Romans, where these seventeen places are that it is used. It's real significant that its first usage is in Chapter 1:17.

Romans 1:17

Romans 2:24; 3:4,10; 4:17,23; 8:36; 9:13,33; 10:15; 11:8,26; 12:19; 14:11; 15:3,9,21

Romans 15:21

I believe one of the reasons God has given us an understanding to a very large degree, of this fantastic Book of Romans, is because God has given us somewhat of an understanding of words like "body," "soul," and "spirit," knowing from Genesis 1 and 2 that when God originally formed, made and created man, man was body, soul, and spirit. Then, because of disobedience, he lost spirit. Was he still a man? Yes. But he had lost that one great thing, and that was his connection with God. Before he lost it, did he have a mind? Could he think and reason? After he lost spirit, he still had a mind and he could reason. When you understand that, and the simplicity of it, and the greatness of it, then a lot of these things in Romans become very clear.

The man of body and soul could hear God's Word and he could believe. And God, without overstepping any of His laws, could bring to that man, that which He had promised in His Word for which that man was believing. The first Adam was body and soul; the second Adam, Jesus Christ, is our brother. He was body and soul until he was baptized in the river Jordan by John the Baptist, and then he had the spirit upon him, not according to measure, which means he had everything that was available at that time. You and I know, from the Word, that the second Adam, Jesus Christ, became our brother, and that he is the head of the body, the church. He's the head of it. As the oldest son in the family is the head of that family under the father, so Jesus Christ, as God's only begotten son, became the head of the family. The head of the family received this signet ring, the greatest inheritance, because he also had the greatest responsibility.

Tonight, as we begin again in Romans, Chapter 4, we'll be going to Verse 9 later.

Genesis 15 and following is understood in the light of Romans and other sections of the Word. Perhaps you ought to take time to read all of these sections in Genesis again, to see some of these great truths. But I know you have to read Genesis 15 and following through 23, in order to see all the greatness of what Romans, and other sections of the Word really put together.

Genesis 15:1-6

I still do not know whether this is lineal seed he is talking about. I would like to believe that it's believer's seed he is speaking of. I really don't know for sure, but it could be believer's seed as easily as lineal.

Abraham believed the Lord.

Genesis 15:7 and 8

So he goes on to talk to Him, and God to talk back to him about it.

Genesis 15:18

The text literally reads, "selfsame day." I'm almost inclined to believe that when you really work this, that it will agree with the first day when God formed, made, and created Adam. I think it will hit in the fall of the year on the same date. I believe the second Adam was born on the same day. You can work it and see if you can figure it. I did it once, but forgot it now.

Genesis 16:1 and 2

Have you ever put that together with Genesis 2? It gets to be real interesting. God had told Adam what to do and how to do it, and then Eve came along and sort of had fun. Here, God has just told Abram about this covenant, and then Sarah comes along and says, Abe, I haven't had any children. Why don't you have a baby by Hagar?

Genesis 16:3

Hagar the Egyptian. According to everything I can work, she was a black woman.

Genesis 16:4-11, 13-16

From a lineal point of view, Ishmael was as much Abraham's son as any son could be a son.

Genesis 17:1-16

It's at the time of the establishing of this covenant that he (Abram) gets his name changed.

Real tremendous. I cannot spend all this time in Genesis with you, but there are so many things in Genesis 17, 2 and 3, Adam and Eve, Abraham and Sarah, and how God, in His infinite mercy and grace, and love, overrides a lot of stuff. As long as Abraham believed, He covered. Remember, as long as Noah believed, his wife and his sons went with him into the ark. These are tremendous truths in here.

Genesis 17:17

That is really significant. This laughter of Abraham is really the joy in believing. He did not laugh because he doubted; he laughed because he was full of joy and tickled to death.

Genesis 17:18-21

All this greatness I see in the believing of Abraham and the promise of God. Yet, he was thinking things through, as all of us do. He's so tremendously wonderful and human.

He says, Look, I've got this Ishmael fellow. He's of my seed. Couldn't he stand in the stead? Because Abraham is thinking through believing and works. If Ishmael could have stood before God and fulfilled the covenant, then deliverance would have come at least partially by works; and it would have been of a bond woman, rather than a free.

We're going to see, before I finish tonight, that there is absolutely no works left on the part of Abraham. There is no work left on the part of Sarah. The only thing that is left is believing. Being a man of body and soul, he could believe God's Word. Sarah could believe God's Word. You'll see all of this.

Genesis 17:21-27

By God's mercy and grace, I'm going to show you tonight that that was the Jews or Israel that picked up on the circumcision. They just so totally misunderstood and misread it that even unto this day it is not understood. What it really indicated is that in the circumcision, the cutting of the foreskin, there is no life. And the circumcision is just the seal or sign that in man there is no hope, there is no works there is no life. That's why it was circumcision, the cutting of the foreskin.

I think in order to get you into some of the fantastic greatness of this, the great fulcrum of truth, on which the whole truth of either salvation by grace or works rests, the best thing I can do for you is simply to take you in Romans 4 through the verses one after the other, giving you some light on the verses, and then finally coming back tonight to recapitulate some things that I've worked on in God's Word.

Romans 4:8

And I said that the conclusion was Romans 4:23, 24, and that the resurrection was in view.

Romans 4:9

“upon” = *epi*, accusative case; means downward. Upon the circumcision only or is it downward toward the uncircumcised also.

“faith” – *pistis*; believing

Romans 4:10

“reckoned” = imputed, set to his account

“in” = *en*

Was it reckoned to him after he was circumcised, or was it reckoned to him before he was

circumcised? The answer is axiomatic. Not in circumcision, not after he had been circumcised, or when he had been circumcised, because the circumcision was works, but in uncircumcision, before he went through the circumcision.

Romans 4:11

Sign, or seal or circumcision.

“faith” = believing

Circumcision was simply a seal, or sign, of the righteousness of believing. It did not come at the time of circumcision, but before. Because of his believing, he carried out the sign or seal of circumcision which is all dead flesh. Dead to the end there is no life in the foreskin for reproduction. No works out of the foreskin.

“a seal of the righteousness of believing,” *pistis*

“being” = the preposition *en*

Righteousness which came by believing, he had this when he was still in his uncircumcised situation.

“that he might be the father” – text-wise, it reads, “that he might unto his being the father.” Unto, his believing unto. (Rom. 10:9,10 –believing unto) a natural man of body and soul can believe.

“though they be not circumcised” – text-wise, it simply says, “through uncircumcision that righteousness might be imputed unto them.”

Scratch “also”

Romans 4:12

“of” = *en*; in the circumcision only

“walk in the steps” – walk standingly; “step” = *ichnos*

“faith” = believing

He had that believing before he was circumcised.

Romans 4:13

“promise” – circle this word in your mind, for it becomes very important.

through = *dia*; by way of

“faith” = believing

“righteousness of believing” – believing which brings righteousness

The promise of God is independent of circumcision, and the promise of God is independent of the law.

Romans 4:14

“faith” = *pistis*; believing

This whole section here, the verbs are all in the perfect tense. It would technically read, “which are of the law be heirs,” perfect tense, then everything is made void.

“void” = *kenoō*, which means empty

The promise and believing go hand in hand, they go together. If it would have come by

law, then believing would be made void, and then the premise would be made of none effect.

“none effect” = *katargeō*, non-effectual

Romans 4:15

The law worketh wrath because the law brings man under condemnation, because no man could rise up to keep the perfection of it. So all men would be under condemnation. And subsequently, he would be subject to the wrath of God, because the law worketh wrath.

“for” = but

“no” = *ou*, meaning absolutely not

Absolutely no law

“no” = *oude*

“transgression” = *parabasis*, a stepping over

But where there is absolutely no law, neither can there be a stepping over. That is the great fifteenth verse.

Romans 4:16

“therefore” = *dia*, accusative case; on account of

“faith” – believing, on account of believing

“that” = *hina*, in order that

“it might be” is in italics

“by” = *kata*, accusative case, along side of, or along with

“to the end” – preposition, *eis*, accusative, meaning unto, absolutely

“might” = made

“sure” = *bebaios*, absolutely certain, guaranteed

“to all the seed” – every child of believing Abraham

Not just to the genealogical bloodline, but to that also which is of the believing of Abraham.

Romans 4:17

“made” = *tithēmi*, to set or to appoint. When I work that word down, I get foreknowledge, foreknow, ordained, and end up with predestinated. I appointed, I set thee, I predestinated thee a father of many nations. How could God do this? Because of God’s foreknowledge. He knew that Abraham would believe, therefore, He could set up the covenant with him that he would be the father of many nations.

“quickeneth” = makes alive

“the dead” – Again, circumcision, the covenant, the foreskin, no life; Abraham ninety-nine; no life; Sarah, no life.

Romans 4:18

“Who against hope believed in hope” – These words are difficult for many. After I get into it here with you, they will make sense for you.

“against” – *para*, accusative case, which means beside or beyond. When something is beside or beyond, it’s against. Who, beside or beyond hope. That’s contrary to human expectation. It’s beyond hope. Abraham was ninety-nine, Sarah ninety, dead, foreskin had been cut off, all of that, no works on Abraham’s part. That’s why he who against hope, contrary to every human expectation, believed.

“in” – preposition *epi*, upon. He believed upon hope, literally inspired by God’s promise, that he would have a child by Sarah. Who against hope, in hope believed, is the literal translation.

“nations” = *ethnos*. Gentiles, the word ethnic comes from it.

“according” – preposition *kata*, accusative case, along side of that which was said.

We read, “It is written.” Here it is that which is written is along side of that which is spoken. When it is spoken or written, it is God’s promise, God’s covenant. If you’ll read it in Genesis, when God established this covenant, Abram went to sleep, and it was God who walked between the sacrifices. Abraham didn’t have a lousy thing to do with it. God made the covenant with Himself, because He is God. Man had no works to do anything about it. He couldn’t do anything. Only God the Creator of heaven and earth is the only one who could make this possible by grace.

Romans 4:19

“faith” = believing

“considered” = *katanoeō*; considered down deeply within himself, carefully in every detail.

“not” – was added, but it is not in the text

He considered carefully his own body now already dead. “He considered his own body now good as dead” is a very literal and wonderful translation. That sets it against hope of Verse 18, beside, beyond, which was contrary to human expectations. He considered carefully his own body already dead.

“was” – being, he being about an hundred years old

“about an hundred years old” = *huparchō*

“neither yet” – is the preposition “and”

Romans 4:20

“staggered” – is the preposition *diakrinō*. I think that’s just about as good a translation as I know. There are many different translations given for this word by various scholars, but I think this word “staggered” is very sharp, very strong, very heavy, at least in my mind. The picture you get in your mind is a man off balance. Sometimes when people get an ear infection or something, they lose their balance. When men get drunk they lose their balance. The words “staggered not,” to me, is a man who just stands and he doesn’t waiver one way or the other. He’s not off balance. He is right in the balances perfectly. He staggered not.

“at” = *eis*

He staggered not at the promise. He didn’t stagger, so he must have automatically believed.

“promise of God” – genitive case, to put the emphasis on God, the promisor, rather than the promise itself. God, the promisor, the author of the promise. God’s promise, that’s the

emphasis.

“through” = by

“unbelief” = *apistia*

“strong” = *endunamoō*, which is transliterated, in part, in the word endurance. He endured, as seeing him who is invisible, as seeing a city whose foundation and whose ruler is God.

Seeing the day of Christ’s coming, he was strong, he endured. In Revelation, it talks about enduring. In the Gospels it does too. Those who endure. This word here is just beautiful. God’s promise through unbelief, but was strong in believing.

“faith” = *pistia*

Literally, it means he was made strong by his believing. The reason he was made strong by his believing was because he gave glory to God, the promisor.

Romans 4:21

“persuaded” = *plērophoreō*; fully persuaded; Abraham, full to capacity, being fully persuaded; literally translated means to carry in full, or carry in full capacity.

What God promised, Abraham believed He was able to do, even though Abraham was dead, as far as the physical was concerned.

Romans 4:22

Because Abraham was fully persuaded, therefore it was imputed, accounted, reckoned, set to his account, to him for righteousness. Righteousness was imputed, reckoned to him.

Then it closes this chapter, “Now it was not written for his sake alone...”

Romans 4:23-25

Well, now some concluding thoughts along some of these lines to try to help you understand this great fulcrum of the truth of God’s Word and the greatness of God’s Word.

Sarah lived, according to the best of my ability in working it, thirty-seven years after Isaac was born. This circumcision that God had Abraham to do, as the years went by, the circumcision among Israel gained a sense of superiority and importance that was just contrary to God’s Word and God’s intention. God’s original word and God’s intention was that he would indicate by the circumcision that he believed God’s promise and that as far as his own work was concerned, it was dead. There is nothing man can do. You cut off the foreskin, it’s dead. Man is totally dead. He cannot do anything by works that would warrant God to give him anything. But the Jews allowed the circumcision to gain a sense of superiority and importance that was absolutely contrary to God’s Word and God’s intention.

To understand this more fully, I’m going to have to take you to other sections of the Word

Philippians 3:3

Here you’re going to see the true circumcision and see it in the light of what I’ve told you, the utter repudiation of the flesh for the works of man. This is the true circumcision, worship God by way of the spirit.

“rejoice” – makes their boast in Christ Jesus; that is the true circumcision.

Have no confidence in the flesh, in works. Even to this day, the so-called Christian church

cannot hear. For the most part, they still have confidence in the flesh. It is always in doing something, always in acting out something, always trying to make their salvation secure by what they do. All so-called Christendom has settled for, has been so far below par. It's unbelievable but it's true. No wonder Christianity is in the mess that it is in.

In Romans, Paul wrote by divine inspiration those great things I set before you from the fourth chapter. Here, he sets himself up in verse 4.

Philippians 3:4

He has just said that the true circumcision are those who worship God by way of the spirit, who boast about Christ Jesus and what he did, and who have absolutely no confidence in the flesh. They have confidence only in the Savior, God's only begotten son. But he said if they were in the flesh, then I'd have something to boast about; and he lists the great perfection of his boasting, if in the flesh.

Philippians 3:5-6

1. circumcised the eighth day
2. of the stock of Israel
3. tribe of Benjamin
4. Hebrew of the Hebrews
5. touching the law, a Pharisee
6. concerning zeal, persecuting the church
7. touching the righteousness which is in the law, blameless

Yet he said to have no confidence in the flesh, utter repudiation of the flesh.

Philippians 3:7-10

The power of the resurrection is always in you.

Colossians 2:10-12

The law is a curse. Jesus Christ fulfilled the curse of the law. God had to raise Sarah, Abraham, from the dead to have Isaac. Jesus Christ, God's only begotten son, God raised him from the dead.

Colossians 2:13-17

Ephesians 2:1-9

God saved Abraham from being childless. God saves us from being childless by His grace. It's the gift of God, not of works.

You hear people talking about this being the first age of grace. That's a bunch of baloney. It has been grace from the very beginning. With Abraham it was grace, Isaac it was grace, Jacob it was grace, and it's grace tonight, 1979, and it will be grace tomorrow. But man, because he builds his own religion, always exemplifies works. The works of man are the religious counterfeit of the truth of the grace of God. That's why all religions have works in them. True Christianity is not of works; it's of grace, lest any man should boast. We do not do good works to get saved, but because we are saved by grace, we want to please him who so loved us that he gave himself for us that we endeavor to walk in the light and do the works whereunto we have been called.

Ephesians 2:10-22

Galatians 2:1-3, 12

Galatians 5:2-6

What he is simply saying, if you've never been circumcised before you heard the truth of God's Word, then if you get yourself circumcised afterwards, it will profit you nothing.

Galatians 6:15

It's an absolute repudiation of flesh or works. Here you have it totally balanced completely on one side. That's what God in Christ did. If there was one little bit on the other side, then it would be partially by works. But man was weighed in the balances and found totally wanting. No way whereby man could do anything of his own to gain the righteousness of God. The proof or indication was circumcision, utter repudiation of the flesh. What happened through the years is like the record in Galatians 6, totally abused and misrepresented. Desiring to make a fair show in the flesh, by the works they compelled you to be circumcised.

Galatians 6:13

Always those people around who want to get some confidence in the flesh, who want to make a fair show in the flesh, desire to have you circumcised that they may glory in the flesh. Today among you, it's not circumcision, it's heavy on water and a lot of other things. Have no confidence in the flesh.

II Corinthians 5:16

It wasn't in the flesh but in what God did when He raised him from the dead. When they killed the lord Jesus Christ, how dead was he? Dead! Did he have one iota of strength to save himself or to resurrect himself? Abraham at ninety-nine had no way whereby. Jesus Christ, God's only begotten son, had no way whereby, but God raised him. God raised him.

II Corinthians 5:17, 21

Abraham knew sin, Isaac knew sin. Jesus Christ did not know sin. Abraham was covered by grace. God gave him the promised seed. Jesus Christ, who knew no sin, didn't earn it by works. He got it by grace because God raised him from the dead. He who was a perfect work man, did everything perfect, they crucified him and he was dead and buried. Had no life in him. If that is true of Jesus Christ, then what man in the history of all time could live who'd deserve anything that God's only begotten son didn't deserve. He did a perfect work, but it was not by his works but by God's mercy and grace that God raised him from the dead, that we might be made the righteousness of God in him.

Romans 4:12

Not only the father of the circumcision by virtue of the lineal descent who believed, but, look at John.

John 8:39**Matthew 3:8-9****Romans 9:6-8**

True circumcision is absolute utter repudiation of all works of the flesh.

Genesis 15:6

Genesis 15 has to be understood in the light of Romans 4 that we read tonight.

Romans 4:19-20

I told you Abraham got his name changed here, because circumcision was a complete repudiation of the flesh. It's the cutting in Genesis 17, the covenant of circumcision, cutting of the skin off indicates death, no works.

Genesis 17:10-14

God tells Sarah she is going to have a son. Abraham's body is as good as dead. So you have in circumcision, he believed God for, but it was a sign, a seal, of death and resurrection, of the grace of God with absolutely no works on the part of man.

And that word "laughter" in Genesis 17:17-19 that we read, is the joy of believing. The word "Isaac" means laughter.

Rightly understood, circumcision to Israel should have witnessed to the deadness of the flesh and all works of Israel, but instead, the right was distorted to just the opposite. They became proud, they became boasters of the flesh, boasters of works.

As I said, you have to remember the words, "and the promise" in Romans 4:14.

Romans 4:14

The promise and the law, just the opposite of each other.

Romans 4:13**Romans 4:16****Romans 4:21**

Everything rests on God's grace. It's the faithfulness of the promise of God, everything rests on God's grace and man's believing.

Romans 9:4, 8, 9**Galatians 3:13-14, 16-19, 21-22, 29**

I'm giving you every usage of "promise" in the Word in the Epistles, at least most of them.

Galatians 4:22-25, 28

The promise is Christ, the seed. There is no way this promise can become a reality for anyone because he died if it were not for God's grace to resurrect him. Then God ascended him. God gave him a name which is above every name. And on the day of Pentecost God shed forth this which you now see and hear, which according to Colossians 1 is Christ in you, the hope of glory.

Romans 8:15

You have the spirit of sonship placed over against the spirit of bondage. It is grace alone that makes every promise of God sure. We just read Galatians 3:13 a while ago. Christ hath redeemed us from the curse of the law.

Galatians 4:5-6

Hope anticipates. Its reality, believers believe unto. God promises, I believe, then it comes into concretion for me.

Romans 10:17

This believing regarding the premises already began in Romans 1:16.

Romans 1:16

Abraham believed unto righteousness, because believing is works and we are not saved by works. We are saved by grace. But the man of body and soul can believe. Then God has to do the work.

Romans 3:22

Abraham believed God. It was accounted. You believe God and it happens in your life. God's promises are the only sure thing. Whether man believes or doesn't believe, it's still God's what? But when man believes, the promises of God become a reality to you.

Romans 3:26

He is the just and the justifier.

Romans 4:3**Romans 4:24****Romans 10:4****Romans 10:10**

Man believeth unto.

Hebrews 11:6

Without believing it is impossible to please God. That's why Romans 8:6 says.

Romans 8:6

That's why Romans 10:9 says.

Romans 10:9

Believe, not upon any works, for you are dead. Abraham was dead. Isaac was not able to produce. It was always God in His grace who has brought us to this moment and hour in which you and I live. If thou wilt believe God raised him from the dead, thou shalt be saved.

I think that section of Romans is the fulcrum of all true believing. All true believers who, by God's mercy and grace have that inheritance in him.

ROMANS 4:23 - 5:11

April 10, 1979

I think it's sort of wonderful, unique, perhaps Providential, that this session of the Corps tonight from God's Word closes the great doctrinal section of the truth regarding the church of the body, justification by believing through our Lord Jesus Christ. And it opens the floodgates of life upon the results to both Jews and Gentiles who are born again.

Romans 4:23

“for” – *dia*; on account of: It was not written just on account of him, not just for Abraham alone.

“imputed” – reckoned

Romans 4:24

“but” – in contrast

“for” – *dia*, on account of; On account of us also. If Abraham needed it, we need it.

“it shall be imputed” – One of the translators has it, “is about to be imputed.” There's a wonderful literal translation here that I'd like to give you that I believe gives the integrity and greatness of what is said here.

“For whom it is appointed to be reckoned” = to whom it shall be imputed. “Appointed” would fit with predestination and some of those words. But for us also for whom it is appointed to be reckoned. You just think for a moment. Did he know before the foundations of the world that you would believe? For whom you it is appointed because of His foreknowledge to be reckoned if we believe on Him that raised up Jesus our Lord from the dead. It is appointed to be reckoned if we believe. The believers upon Him. Him whom? God who raised. This “raised” is the Greek word *egeirō*, which means to awake.

The believers upon God who raised. This is the first of ten usages in Romans of this word “raised.” Other references are Romans 6:4, 9; 7:4; 8:11 (2 times); 8:34; 10:9; 13:11. Those are the ten usages in Romans of this word “raised.”

The believers upon God who raised Jesus our Lord from the dead.

“from” – *ek*

Jesus our Lord. I just taught you recently the usages of Jesus, Christ, Lord. This is real significant that it uses here “Jesus our Lord.” Jesus the humiliated one, because he is dead. God raised him, and that one who is raised is our Lord.

Romans 4:25

“again” – not in the text, so scratch it

Here you have parallel clauses; delivered for our offences, raised for our justification.

“delivered” – *paradidōmi*; beside; *didōmi*, laid down or surrender; who was delivered beside, laid down. He surrendered. He gave up his life. He laid it down. No one took his life. He surrendered it.

“for our offences” – “Because of our sins” would be a good translation, or “because of our trespasses.” Jesus Christ was delivered because of our trespasses.

“for our justification” – It’s a participle form and could literally be translated “justified.” Was raised for our justification Jesus Christ, raised by God because all that was necessary for God to again re-establish original purity like Adam had when he was formed, made and created, was literally fulfilled in Christ. That’s why God raised him. Having fulfilled all the law, everything. Delivered for our offences and raised for our justification.

I suppose when you’re in research, a man’s mind gets disturbed about things at times that most people just swallow and never pay any attention to. I remember very vividly tonight the time when I worked the Word to find out why he would be dead three days and three nights, and in the heart of the earth. If you’re dead, you’re just as dead one minute after you’re dead as three days. Therefore, there has to be a reason, a cause for the three days and three nights. As you well know, he just literally fulfilled the law where no one could be declared officially dead unless he had been dead three days and three nights.

He was delivered for our offences, raised for our justification.

Romans 5:1

Now you’re into the results, or fruits of justification There are four major things I want you to just note in Romans 5:1 and 2.

The result or fruit of justification:

1. Peace with God (Verse 1)
2. Access, standing, by believing (Verse 2). This word “access” should be translated “standing.” Standing by believing – That is salvation.
3. Stand in the standing (Verse 2) – That’s the walk.
4. Rejoice in hope (Verse 2)

Whenever someone is born again of God’s spirit, Jesus Christ delivered for our offences and raised for our justification, and when you and I confess with our mouth the Lord Jesus and believe God raised him from the dead, thou shalt be saved. That believer receives new strength in him. Why? Because Colossians says it’s Christ in you, the hope of glory. At that moment with his presence, with his entrance, and we have lived so far below par because nobody has ever magnified this. They just haven’t thought it through. Believers have a new strength, they have Christ in them. He becomes eyes behind their eyes, ears behind their ears, nose behind their nose, mouth behind their mouth. It’s Christ in you, the hope of glory. And that’s new strength. With that new strength, if people understand the Word and have been taught the Word so they can rightly believe God’s Word, you will see a tremendous amount of physical deliverance, a new strength coming in. That’s why with this new strength coming in, you have much more delivered for our offences, God raised him for our justification, and you have peace with God, you have standing by believing, you stand in the standing, you rejoice in the hope, because you have much more.

Romans 5:9, 10

It is at this time you can begin to enjoy everlasting life from, by and through, our ever living Savior.

Romans 5:1

therefore – because of what God did

“faith” – believing

“being” – from the verb, to be; aorist tense, a one-time deal. Christ Jesus entered in,

Hebrews says, once and for all. No more sacrifice for sin. It's a one-time deal. Therefore being justified. If it was anything else but eternal life, it might be a two-time deal, or a three-time deal. From God's point of view, what God wrought in Christ, he entered in just once. And when Christ is in you, the hope of glory, it is a one-time deal. That's why it's in the aorist tense.

You do not have peace first. Being comes first. Being justified. That comes first. Christ in you, the hope of glory, then you have peace. With this verb to be, being, we have peace. In Verse 2, it's to have.

Romans 5:2

We have peace in Verse 1 and in Verse 2 we have access. "Access" is that word standing that I gave you. In Verse 10 it is to receive or to reconcile.

Romans 5:10

Romans 5:11

Very interesting regarding that verb to be. Verse 1 it's being; Verse 2, to have; Verse 10, to receive; Verse 11, to receive.

Romans 5:1

"Therefore being justified by faith, believing, we have peace." That's the first thing that you receive by justification. It's Christ in you. You have peace. In Colossians 3 it's called the bond of perfectness, we have peace. In Ephesians 4 it's called the bond of peace. That is what is produced in the believer.

There are a number of old texts, and the revised versions following these texts that, it would be translated what here in King James is "we have peace," it would be translated "let us have peace with God." I do not believe that is accurate. I do not believe that is the originally God-breathed Word. I believe that the God-breathed Word more accurately would be as you have it in the King James. Being justified, we have peace. If we're justified we have peace. It is produced. Peace is an inside job, like love is an inside job. You do not get love by legislation. You can't make a woman love you by hitting her over the head and saying to love me. It's an inside job. When Christ comes in, who is the prince of peace, if you put this all together, when you're justified by believing, you have peace. It's produced within you. Not only just new strength, but peace.

Isaiah 32:17

The manifestation of this inner peace within you will be the quietness, the serenity, the peace, the second part of this verse. But the first part, it's the work of what? Righteousness. Whose righteousness? God's righteousness. That's why I think it's accurate the way it is. You have peace with God. The natural man is at loggerheads with God. Your being justified by believing, you have peace with God.

Romans 5:1

"with" – *pros*; together with yet distinctly independent of. We have peace with God. No longer any animosity, no enmity. We have peace, which is produced within us because of God's righteousness. Peace with God. That's why the natural man will never have peace until he has the prince of peace. He's got to come home. And to come home is to come back to God. That's the only way he's going to have peace. And the way to come back home is being justified by believing God and His Word, what He did, doing what the Word

says you must do in order to get Christ in you, the hope of glory. Then you've got peace with God.

Here is the great keynote of all of this, "through our Lord Jesus Christ."

"through" – by means of, by way of

It's used here in this wrap up which I told you these verses are, in the first verse, and it wraps it all up in Verse 11.

Romans 5:11

"through our Lord Jesus Christ" – Just puts it in a vice. That's the keynote. All of this available through our Lord Jesus Christ, the opening of Verse 1 and the close of Verse 11, which closes out this whole doctrinal section on justification by believing.

Romans 5:2

"by" – *dia*, genitive case

"whom" – the Lord Jesus Christ

"we have access" – we have obtained. It is very interesting that peace with God; "with" is *pros*. The word "access" is *prosagōgē*. *Agōgē* can be translated standing. By whom also we have standing, *pros*, together with yet distinctly independent of. We have a standing together with God through our Lord Jesus Christ, yet distinctly independent of it. Isn't that beautiful? Because it's freedom of will. You made the decision. You're together with, yet you're an individual. You haven't lost your identity as an individual. That's this word access. I believe the most beautiful translation is standing. By whom also we have obtained a standing by believing.

Remember the difference between standing and state? In your earthly family when you're born into that family, your standing in that family is always one of a son or a daughter, whether you're good, bad or indifferent. But when you're bad and indifferent, your state has fluctuated. Your standing is still the same.

A believer's standing is not in Adam, but in Christ. A believer's standing is not in works or law, but into this grace. That's why the word "into" is *eis*. We have a standing by believing in this grace. What grace? The grace of God through our Lord Jesus Christ.

"wherein" – *en*: Wherein we stand. Access standing and we do stand. That's why I told you standing by believing, stand in the standing is the works. In that standing as sons of God we stand.

"rejoice" – Many times translated "boast," but I don't mind "rejoice."

Having peace with God, which is an inside job, knowing other things that are inside jobs from the scriptures, like love, joy, I like this word "rejoice." But if you understand it better as "boast," you may have it.

Rejoice in hope of the glory of God. The boasting or the rejoicing is in the hope. And it comes immediately after the new birth, peace with God, standing by believing, stand in the standing. The only way you'll ever stand in the standing is to rejoice in the hope of the return. That's why it says you rejoice in hope. In Verse 3, you glory in tribulations, so you rejoice in tribulations, and that's covered in Verses 3-10. And the third boasting or rejoicing is in God, Verse 11. Three of them will appear in this section that we're dealing with tonight.

“in” – *epi*; dative case, meaning literally it’s actually resting upon. We rejoice actually resting upon hope. Here’s hope, this tabletop, and I rest my arms on it. That’s this word “in.” Actually resting upon hope of the glory of God.

Hope is our solid rock which is secure. Tribulation is but circumstances in the world. The tests never break us loose from the solid rock. Hope is securely anchored in the grace of God. All the storms of tribulation cannot break us loose in this world from the sure mooring of hope.

Romans 5:3

Our ground for rejoicing or our ground for boasting is our standing because of the pure grace of God.

“glory” – rejoice

“in” – *en*

“tribulations” – *thlipsis*, literally means squeeze. Only the one rejoicing upon hope can rejoice in tribulation.

John 16:33

Matthew 13:21

This is great here in Romans. The only one rejoicing upon hope can rejoice in the world where you have tribulation.

Romans 8:35, 37

All through Jesus Christ our Lord. There is no other way to handle tribulation graciously outside of grace. The only thing it does to people otherwise is to harden them, callous them, make them adamant. But when you know who you are and what you have in Christ. Jesus, and you understand the hope, then the tribulation doesn’t break you off from the mooring where you are anchored.

II Corinthians 4:17

Most people are overcome by the tribulations in this world, and you know it’s a crazy world. You with the power of Christ in you, you are the overcomers of it. You make those tribulations into stepping stones of success for your life. That’s what makes the brook to sing, Foundational Class. It’s like the man who said you cannot help from getting kicked, but you can sure determine the direction you’re going to go. You don’t have to pray about getting tribulation in the world. It’s there. But what you do with it and the direction it sends you, you make the decision.

II Corinthians 4:18

See how all this ties together here in Romans. Fantastic.

I Thessalonians 3:3-4

That’s why this section in Romans is so tremendous.

Romans 5:3

Romans 12:12

Patient in tribulation. Remember that.

Romans 5:3

Knowing that tribulation worketh patience. Doesn't tell you to be patient in tribulation. Just says it works it. Tribulation worketh patience.

“worketh” – *eroazomai*, energize; Tribulation energizes patience.

True believing built upon the truth and integrity and accuracy of God's Word, when that is tested by tribulation it simply energizes your patience.

Romans 5:4

“experience” – *dokimē*, a proving, a testing; And patience is a proving of the greatness of the integrity of the Word and the truth of God's deliverance out of all. More than conquerors.

More than abundant life. That's patient experience. And this a proving, hope. It's the hope of the glory of God, the return of Christ, that is at the end over here with salvation at this end. Tribulations, afflictions, what the world throws at us, can't hurt us, can't even slow us up. It just says it energizes. World throws you a left hand hook, you turn right around and throw two of them back at it. Energizes, and you get some boldness because of the hope. All tribulation is very closely associated with patience in the Word. A proving and hope.

I Thessalonians 1:3

James 1:3

That trying is a proving; *Dokimion*

James 1:2-6

The trying of your believing worketh patience, but let patience have a perfect work, wanting nothing.

Romans 15:13

Romans 5:5

“maketh” – causes; Causes us not to be ashamed. Hope causes us not to be ashamed. If tribulation would overcome me, then I would be ashamed. Hope causes us not to become ashamed. Because the love of God, genitive case, with emphasis on God first and foremost. For God so loved, John 3:16. This is the first mention of the love of God in the church epistles. This love of God is shed abroad.

“shed abroad” – *ekchunō*

Acts 10:45

“poured out” – That's the shed abroad.

Hope maketh not ashamed because the love of God is poured out, shed abroad.

Romans 8:35

Romans 5:5

“hearts” – innermost part of your being, all through you.

Those first five verses of Romans 5 just sit like a great diamond of truth. From here they take us directly to the conclusion in Romans 8, as far as checking the great doctrinal section of truth regarding the church of the body.

Romans 8:38-39

Love of God shed abroad, poured out, in the innermost part of our being.

Romans 5:5

Shed abroad in our hearts by *pneuma hagion* which is given unto us. Nothing can separate us from the love of God which is in Christ Jesus our Lord. He who knew no sin became sin for us that we might become the righteousness of God in him. How far below par has the so-called Christian church lived.

Justification by believing, receiving the fullness of Christ in you, the hope of glory. The love of God shed abroad in your heart, in the innermost part of your being, by *pneuma hagion* which is given unto us, or which was given unto us.

Romans 5:6

Here's the proof.

“strength” – *astheneō*; without strength, completely pooped out, completely exhausted, not one iota of strength left

“in” – *kata*, accusative case, meaning along with

“due time” – the proper season; In the fullness of time, God sent His only begotten son. In the fullness of time He sent His holy spirit.

A wonderful translation of this would be “a time divinely appointed.” For when we were yet without strength, at a time divinely appointed, Christ died for the ungodly.

“for” – *huper*, genitive, in place of

In Verse 6 it's ungodly. In Verse 8 it's sinners. In Verse 10 it's enemies.

Christ died in the place of the ungodly. He died for the ungodly, that's us, ungodly, sinners, enemies.

Romans 5:9

Justified by his blood. He died for us. Without the shedding of blood there is no remission of sins. He died for us. That's why this verse says justified by his blood.

Romans 5:10

Reconciled to God by the death of his Son. Christ died for the ungodly.

Romans 5:7

“righteous” – *dikaios*, literally meaning right in conduct, moral living

For scarcely for a right in conduct, moral living man.

“yet” – for

“some” – one

“dare” – venture

Romans 5:8

“commendeth” – *sunistēmi*, meaning give proof.

“toward” – *eis*

“in that” – because

“sinners” – ones who missed the mark

“for” – *huper*, in behalf of, or on account of us

There’s a descending scale of unbelief. In 5:6 we were without strength and ungodly. In 5:8 it degrades to sinners In 5:10, enemies. That’s the descending scale of unbelief.

Romans 5:9

“much more” – greater certainty

“by” – *en*

“saved” – *sōzō*, meaning to be made whole; This is the first of eight usages in the book of Romans of the word “saved.” Here in 5:9, 5:10, 8:24, 9:27, 10:9 and 15, 11:24 and 26.

We shall be made whole.

“from” – *apo*

Romans 5:10

“if” – *ei*; an actual fact; “For since” might be a wonderful translation.

“reconciled” – *katallassō*; Reconciliation is mercy to us due to the grace or God’s justifying us. “Reconciled” is made up from the root of *allos*, translated “other,” or “another.” But it’s when you have a change of a very radical kind. That is this particular verse.

When we were enemies, at the lowest stage, we were reconciled. That’s going to take a dramatic and drastic change. That’s that word.

I Corinthians 15:51-52

“changed” – That’s that same word.

Another word is *apokatallassō*, and this word is used only for the revelation or the mystery in Ephesians 2 and Colossians 1.

Another word is *katallagē*. Another is *allassō*. It builds from *allos* to *allassō* to *apokatallassō* to *katallassō*. Really wonderful, isn’t it.

Romans 5:10

Remember reconciliation is mercy to us due to the grace of God’s justifying us through Christ Jesus our Lord. That’s why “by the death of his Son, much more.”

“being” – having been reconciled, *katallassō*; “We shall be saved” comes from *sōzō* again. The Greek word is *sōthēsometha*. That’s the first person plural future indicative passive. It comes from *sōzō*, made whole. Not just by his death where he shed his blood, but made whole by his life, the resurrection.

“by” – *en*; in his life, in his living. In his living we are made whole.

Romans 5:11

“joy in God” – “Joy” is rejoice. “In” is *en*. God is in Christ, Christ is in us. We are in Him. How? Through our Lord Jesus Christ. There’s the wrap up.

“by” – *di*

We have now received. Not when you die but now received the atonement.

“atonement” – *katallagē*

We have now received the reconciliation, atonement. I believe the King James used this word “atonement” here because they wanted to indicate the offering of Christ himself in sacrifice on the cross. They use reconciliation at other places, but they translated it this way because this reconciliation is via the offering of Christ himself in sacrifice on the cross. Reconciliation operates now as a basis, not a future goal. Having received this reconciliation now, we have peace with God.

No more sin reckoned against us, for we are the righteousness of God in Christ Jesus. Our present life is in Christ who died and now lives for us making a complete intercession for all saints according to the will of God.

Romans 5 that we have just now finished is dynamically set forth in Chapter 8 again.

Romans 8:31-39

ROMANS 5:12

April 17, 1979

This section of the Book of Romans where we begin tonight, Romans Chapter 5:12 is what I want to refer to as the mystery section of the Book of Romans. It is the great inner section. It is really the heart of the all truth dealing with the revelation of the great mystery. It runs all the way from Romans 5:12 to Romans 8:39. We have been dealing with both Abraham and Moses thus far in Romans. Now both Abraham and Moses with the beginning of Romans 5:12 fade from view. We go back to the first Adam to see the origin of the dominion of sin and death. Now we're going to see in the Book of Romans the utter depravity of human nature. You just come stark naked to the reality of the absolute truth that in our flesh dwells no good thing as it says in Romans 7:18.

Romans 7:18

Romans 3:12

In our flesh dwells no good thing. That's what we are going to see. We've dropped out Abraham and Moses, and later on I'll show you the reason why they were dropped. And we've gone all the way back to the head of all mankind, Adam. We're seeing that there is just no good in any man's flesh.

Romans 3:13-18

In our flesh dwells no good thing; none doeth good. We see this in this inner section of Romans. Not only do we see that none doeth good, but here we'll see that no one is good. He just is not good. There is absolutely no possible way of pleasing God.

Ephesians 2:1

If you're dead you can't do much good. We are dead in trespasses and sins.

The hearts of all men are absolutely laid bare and they are broken so that a man's soul in the inner depth of his soul, he comes to the place that you have the cry of Romans 7:24.

Romans 7:24

That is where it ends up. Just no possible way. All men are dead. A man in the innermost part of his soul, the cry is "Oh wretched man—"

The primary and dominant theme of Romans 5:12 through Romans 8:39 is fully expressed and capsulized in Romans 8:2.

Romans 8:2

It is the law of the spirit of life and that law of the spirit of life has made me free. "Free" means free from the law of sin and death. That is the primary and dominant theme all the way through from 5:12 through 8:39.

This law of sin and death is inherent in the nature of man and we got it from the first Adam, the organic head of all the races of men. The first one, the law of the spirit of life, we received from the last Adam, the man Christ Jesus.

I Timothy 2:5

This freedom from the law of sin and death, the spirit of life, we got by the man Christ Jesus. He fulfilled the second, the law of sin and death, that we of the church of the body

may receive, may know and may live the first, the law of the spirit of life, which is far greater than the law of sin and death. This phenomenal truth that was stated in Romans 8:2, in actuality the first comes second. The law of the spirit of life really comes second in actuality because the law of sin and death preceded the law of the spirit of life which came by Jesus Christ. But it's put first here because of its unique position of the law of the spirit of life being so much greater, so far beyond the law of sin and death.

I Corinthians 15:56

This is unique that this truth is set in Corinthians because Corinthians corrects the practical error that crept into the church due to the failure in neglecting to abide by the revelation given in Romans. So this is the order that it's given. It's the order of progression of human experience. The sting of death is sin, and the strength of sin is. the law.

I Corinthians 15:57

That's a summary in those verses of everything in Romans 5:12 through 8:39.

This section of Romans 5:12 has a section that closes with Romans 5:21. This gives us Romans 5:12-21 the one man by whom sin and death entered. That's the sting of death, which is sin. The picture I get in my mind is that of someone being stung by a cobra or rattlesnake.

Romans 6 that we'll pick up after this shows us that the strength of sin is the law.

Romans 7 ends in the heart and soul death cry of "Who shall deliver me..." (Romans 7:24). I understand that this is an Orientalism. The cry of the anguished heart for rescue is what this is all about. It's like a drowning man who has gone all the way under for the last time. Just at that moment when it's almost all gone, he is rescued out of the water and they lay him on the shore and apply oxygen and pump the water out of his lungs. That is sort of depicted in Romans 8.

Romans 8:15

It's a complete rescue out from among.

Romans 8:10

Romans 5:10

Note those words "much more." Like John 10:10, not just an abundant life but a more than abundant life. These words will become very significant. To me it's just like getting saved by the bell. It is just at that crucial moment, a time in history, that God sent His only begotten son. That great record is in Galatians 4.

Galatians 4:4-5

That is the more than abundant life of John 10:10. That's at the pinnacle of this section of Romans 8:37.

Romans 8:37-39

I Corinthians 15:57

I want to read the entire section of Romans 5:12-21. It is a very confusing section, quite disturbing section, from whatever translation you read it. Before we finish all the verses, I'll endeavor to straighten them out so you have an understanding of all the verses.

Romans 5:12-21

There is the fantastic heart of the mystery section of Romans that begins to set the most momentous thing of all history and all times. It looks like these arguments are very involved when you first read this. But we'll straighten that all out as we get deeper into it.

There's a parenthesis in these verses. Romans 5:15-17. King James has the parenthesis in 5:13-17. Inaccurate. Bullinger put the whole section Romans 5:15-8:15 in parenthesis. Having worked this, and later on I'll show you why this parenthesis is there and really get into the depth of it, the arguments are not as involved as they first appear when you work it.

Romans 5:18-21 after the parenthesis is a second repeat of the argument of 5:12-14. That's why this "even so" in 5:18, because "even so" appears in Verse 12. (As = even so)

Romans 5:12

"Wherefore" – This has to be answered and it must be absolutely sure. The Greek words are diatouto. It's significant there in the accusative case. It should be translated either as "on account of" or "because of this."

I would like to hold you in your mind to "because of this" for the time being.

Ephesians 1:15

"Wherefore" – same as in Romans 5:12; because of this

Ephesians 1:13-14

Ephesians 6:13

Why this "take unto you the armor of God"? Because they were wrestling with spirit powers. This wrestling against spirit power is a necessity in 6:13, an absolute necessity, because of this that you put on the whole armor of God. That's its usage.

Romans 5:12

Why? Because of 5:11.

Romans 5:11

"atonement" – reconciliation

We have received the reconciliation. Because of this, on account of this.

Romans 5:12

As in Adam all die, one man, so Christ is one man. Adam as one man, in his one sin was disobedient, that one sin brought on death. Not only spiritual separation but physical death. So likewise by the one man, Jesus Christ, we have the complete reconciliation.

Romans 5:19

Romans 6:4

Christ's work goes even further, doesn't deal with just one, but many offenses. One man's disobedience. But Christ's work goes further than that one man's disobedience. It goes to cover the many offences, even to the reigning in life with him. We regained in Christ more than we lost in Adam.

Romans 5:12

"as" – Should be translated "just as" or "like as"

“by” – *di*, meaning by way of, by means of, by what he did

That one man’s sin brought death, spiritual and physical. That one man’s salvation, that one man giving of himself brought life and immortality to life. It brought us salvation which is far beyond the one man’s sin that it records in Romans 5:12. This one man’s sin, this one man is Adam. We have shifted off of Abraham and Moses and we’re way back, at the beginning.

I was fantastically amazed at the usage of the word “one.” In these series, Romans 5:12-21, twelve times does the word “one” occur in those ten verses. I know of no other doctrine any place in God’s Word that has so much in ten verses. That’s why this word “one” just blows your mind, just knocks you for a loop. It is first here in 5:12. (I marked them in my Bible.)

Romans 5:15

“One” occurs twice.

Romans 5:16

“One” occurs twice.

Romans 5:17

“One” occurs three times.

Romans 5:18

“One” occurs twice.

Romans 5:19

“One” occurs twice.

Can you imagine that occurring twelve times in ten verses? When you find something like that in the Word of God, you better sit up and pay attention. God’s not stupid. When He put that word in there twelve times, He had a fantastic reason. As I said, I know of no other doctrine in God’s Word that has so much in so few verses. Why is this so heavy on the word “one.”? The answer begins to unfold in Chapter 6, because there you get into the reconciliation, the justification, substitution. They are all for us by Jesus Christ’s obedience and believing unto his death. He died for us. But there is something more, something fuller, something deeper. There is a truth which is seldom seen and hardly ever believed, but it is truth, it is the core, it is the heart of our completeness in Christ.

Colossians 2:10

Why is it so heavy on the word “one”? I’ll tell you why. Because it’s of such fantastic importance. Because in one, Adam, we got death. In one, Christ Jesus, we got life and that life is much more than the death in Adam. Wait until I show you that sometime when we get into this. It’s something. Hardly anyone believes it, because they don’t believe God’s Word. If you’re complete you’re complete. Complete in him.

The reason that “one” is so heavy and that answer begins to unfold in Chapter 6 is because it is our oneness with him. I like to call it identification. We are identified in him. Oneness in him.

Romans 6:3

Romans 6:5

Romans 6:6

Text reads “was crucified.”

Romans 6:8

That’s identification. Dead with Christ. Old man crucified, planted together in the likeness of his death. Boy, if that’s true, then all the water of the Atlantic wouldn’t help anybody. There’s nothing that man’s works can do, both Jew or Gentile.

There is something more, something more in the second Adam than in the first. For the most part, the so-called Christian church has magnified all out of proportion the first at the expense of the second as if death in Adam is bigger than redemption in Christ Jesus, that sin is more important than salvation, that sickness is more important than health. The church has magnified the negative above the deliverance in Christ Jesus because they are still trying to save themselves by works. It’s useless. Something more.

Romans 6:4

Walk in newness of life.

Romans 6:14

That is something more. Dominion means lordship. Shall no more have lordship over you.

Romans 5:17

When you begin to pattern that, more than conquerors, life more than abundant, then you’ve got to start reigning. That’s all in Christ Jesus. What a tremendous truth. Shall reign in life. Doesn’t say reign in death or reign after death. It says to reign right now. Boy, if the church would believe that they are what the Word of God says they are and have what the Word of God says they have, we would move the Word over the world. But you get talked out of it on every hand because we go by the authority of men more than the authority of the Word. We will believe man’s word more than God’s Word. They’ll argue you out of it and say that was just a man writing it too, just man’s word. They have placed man’s word above the Word of God. So we have been living sincerely, but sincerity is no guarantee for truth. We are living below par. Christians have *dunamis* within that when they release it, it becomes kinetic, and they are more than conquerors and have more than an abundant life. And they reign in this life. If you’re a believer, why in the “h” should some unbeliever out here have more than you’ve got? Why should he lord it over you? We have sure been talked out of it. You know why? Oh, you’ve got to be so humble when you’re a Christian – Remember?

It’s a false humility which is simply a magnified pride. It’s an ego trip.

We shall reign in newness of life. We sit on top of the situation and we call the shots.

Romans 6:6**Romans 6:8**

When you see that oneness with Christ, you’re going to effervesce inside. When he died, you died with him. When he was baptized, you were baptized with him. When he was circumcised, you were circumcised with him. He did it all for you. In the first Adam, death; in the second Adam, much more life, much more power, much more. Life with him, that’s something more.

The organic unity of the human race demonstrates and illustrates clearly and dynamically our oneness with Christ. That is identification.

ROMANS 5:12-14

April 23, 1979

In our last research session, I closed with the statement that the organic unity of the human race demonstrates and illustrates clearly and dynamically our oneness with Christ, our identification. In this particular session I'm going to endeavor to set forth systematically to the best of my ability the basic truths regarding both the first Adam and the second Adam. I believe with all my heart that this section of Romans 5:12-21 is the most dynamic in-depth foundational truth regarding our redemption. Yet, that is expanded and highlighted further in Romans 6:1-8:39. Then it's completely completed in the revelation of the Book of Ephesians. I am so absolutely convinced about the integrity and accuracy of the Word and its fantastic greatness in this section of Romans that no matter how much time I have to take with the Corps, I'm going to take week after week until I am finally satisfied that I've done to the best of my ability the sharing of the greatness of it in the greatest simplicity I know how.

I believe that this record in Romans 5:12-8:39, and then in Ephesians is the all truth that Jesus Christ said the spirit would guide and lead believers into after his ascension, because the prince of the world is judged. It is a reality now.

John 16:12-16

I used the word organic unity of the human race. I want to define that word organic. The definition I have in my mind is the one I wrote out for you tonight, for this is what I'm thinking when I talk about the organic unity of the human race. Organic means belonging to an organized whole, like the whole of mankind, all "without exception mankind. That's the meaning of organic.

The word "Adam" means man, a human being. That word Adam includes male and female as an all inclusive noun, yet it also applies to an individual in the Word. Then you have to go to the context to find out what it is.

The organic unity of the physical' human race is perhaps best summarized and declared in Acts 17:26.

Acts 17:26

When it's just a male, the word will be *ish*. Adam in Hebrew is spelled the same way. The other word is *ish*, and that means male, while the feminine is *ishah*.

It is interesting that in Genesis in the opening where God says He is going to make a helpmeet for Adam, He uses *ishah*, for Adam is an all inclusive noun.

Genesis 1:26

"man" – Adam in the text; represents mankind

Genesis 2:19

"Adam" – first usage of Adam

The man, Adam, is not only representative of that inclusive noun, but it also represents Adam as head man. I believe that's why it's Adam in 2:19, because that's the first time he becomes head man. This is the first Adam we are talking about. All physically born children are of this organic unity of the human race.

That preposition “of” is very important in my statement. All those physically born are of this organic unity of the human race, making us, all mankind, one with the first Adam, completely identified with him, for we are of Adam.

I Corinthians 15:45

I Corinthians 15:47

“The second man of heaven” – text; The second Adam is the organic unity of the eternal life believers race. It’s perhaps best summarized, in Acts 2:4.

Acts 2:4

The organic unity of the spiritual believers, eternal life believers, I think is summarized in that statement, “they began to speak as the spirit gave them utterance.”

I Corinthians 12:13

Ephesians 2:18

“unto” – *pros*, with

Ephesians 4:4-6

Colossians 1:27

All physically born again spiritually are of this organic unity, making us all born again mankind one with the second Adam, completely identified with God in him, for we are all of him.

The first Adam was head of the human race. The second Adam, head of the eternal life believers’ race.

Romans 5:12

As by one man (Adam) sin entered into the world, and death by (because of, or through this man Adam) sin; and so death (physical death, but more than physical, spiritual) passed upon (unto, along to) all men, for (actually resting upon) that all (without exception) sinned (in Adam head of the human race).

That is the best I know to do with Romans 5:12.

Genesis 3:1-5

The sin that Adam committed is the sin of idolatry. The whole key here is worship. The sin that the one man, Adam, brought that brought death is that they worshipped self as God. Turning from the true God to self and then later on, images of man. It degrades. They first worship man and then the image of man. They worship animals, etc. As it keeps going down, they worship the sex organs as God, and that’s the sin that began with Adam and brought death.

Exodus 20:1-5

Verse 5 – The word “hate” is in here because when you have any other God than the one true God, it’s just like hating the true God. You are not worshipping the true God.

Exodus 34:14

When you trace this all the way through, you get to Revelation.

Revelation 19:20

The key is worship.

John 4:24

Adam's disobedience to the command of God ruined not only one phase of man but everything about man, the whole bloodstream, so that even to this day, all men die physically and are spiritually dead in trespasses and sins without God and without hope.

I want to deal with the legacy of this first Adam. In the first Adam, one man, sin entered and death putting all mankind under the law of sin and death. The first Adam was a man of body, soul and spirit. He lost the spirit due to disobedience to the command of God, which is the will of God. The first Adam sinned, and consequently all children of Adam are born in sin. And they will worship self. That's the key. Always self worship.

The first Adam also was formed, made and created. The spirit in Adam was the created image of God in him, which only God can produce or reproduce. Adam in sinning this away could only produce or reproduce in his own likeness, which is physical.

Genesis 5:3

That's where Acts 17:26 comes in again, of one blood.

The first Adam is called the old man because he is the original head of the human race.

Romans 7:14

That's the first Adam, sold under sin.

Romans 8:19-22

All men without exception are in and of the first Adam. All mankind in sin and death. All Adam's seed in Adam's sin.

46 times in Romans 5:12-8:39, "death" or a word immediately related to it appears; The words used are "dead," "died," "mortify," "killed," and "death." Those five words all referring to death are used 46 times in Romans 5:12-8:39. That is a loud noise in your spiritual ears.

Romans 5:12-21 basically deals with sin, not sins, because Romans 5:12-21 deals with the root of sin. Sins are the manifestation, the fruit. What is the root of that fruit that is being manifested? The root of it is sin, and the sin is that sin of self worship, worshipping something or someone else than the true God. Romans 5:12-21 deals with what mankind is, and each man is, not what mankind has done or each man has done.

Romans 5:12

"world" – *kosmos*

"death by sin" – By means of sin death passed through or down to all, for all missed the mark. Sin is the cause of universal death. Sin is *hamartia*.

"death" – *thanatos*. more than physical

"death passed unto" – "unto" = *eis*

"men" – *anthrōpos*

"for" – dative case, actually resting upon

Romans 5:13

"imputed" – *ellogēō*, meaning laid to one's charge

Romans 5:14

“nevertheless – *alla*

“from” – *apo*

“reigned from Adam until the law, Moses”

“even” – *kai*

“over” – *epi* pressure downward, upon

“them that have not sinned” – Those are the Gentiles who have not the law.

“after” – according to, *epi*, dative case meaning actual super position

“similitude” – likeness

“transgression” – *parabasis*, along side basis

Israel, like Adam, transgressed the will of God. Because Adam transgressed the Word of God when God originally gave it to him, the record in Genesis 2:16,17, so Israel even though they were given the laws of God by way of Moses, they also transgressed the law.

“figure” – type, *tupos*; a mark that is made by a blow

“figure of him” – Jesus Christ

“that was to come” – the coming one

Now death reigned, it says. Death reigned from Adam to Moses. Even to those who didn't sin after the likeness of Adam's sin, yet death reigned. That's real simple to understand if you just think, of a little child dying in infancy. That child was never able to go against the Word of God because he hadn't yet heard it. That's why that is in there. Death reigned from Adam to Moses.

Romans 6:17

Not only did death reign under the first Adam, but they were servants, *doulos*, slaves of sin.

The deliverance came with Christ Jesus.

The first Adam, we are dead because of sin. This applies to all of us. With that we will close this part of the Corps teaching tonight, because we now have to spend time in the second Adam, because we will have to cover the greatness of the redemption in Christ Jesus.

ROMANS 5:12-21

April 26, 1979

Reconciliation, justification, righteousness, sanctification, redemption and substitution are all for us by Jesus Christ's obedience in believing unto his death. He died for us, but there is something more, fuller, deeper, much more in Christ than we ever lost in Adam. This I believe is a truth seldom seen and hardly ever believed by Christians. It is the core, the heart, of our completeness.

Colossians 2:10

It is our oneness with him, with Christ, our identification in him.

Romans 6:3, 5, 6, 8

Something more in Christ, which is newness of life.

Romans 6:4

Romans 6:14

Romans 5:17

Death reigned by one, first Adam. Much more shall we in Christ reign in life. That reminds me of that scripture where we have our foot on the Adversary's head or neck.

Romans 16:20

Romans 6:8

That's not only in the present now, but at the time of the return, all in that verse.

The organic unity of the human race demonstrates and illustrates clearly and dynamically our oneness with Christ, our identification with him. The first Adam was head of the human race. The second Adam is head of the spiritual race.

John 3:16

God's only begotten son is Jesus Christ, who is the head of the spiritual race of men. He was of the seed of Abraham.

Romans 4:12, 13

Whenever you read the word "seed" in the Bible, in context it will tell you whether it's physical genetic offspring or whether it's believing.

Hebrews 2:16

John 7:42

Romans 1:3

Acts 13:23

The greatness of all this is that God is just; therefore, He has to be just to the people whom He has called. But He also has to be just to the Adversary. That's fantastic.

II Timothy 2:8

You not only start out with God's only begotten son in John 3:16, but I wanted to show you it goes back to Abraham, because Abraham represents all believers. Then it goes back

to David, the royal line, as king.

Matthew 1:1

Luke 3:23

Luke 3:38

John 1:45

When Jesus Christ was brought to the temple and Joseph paid the price for him, he legally adopted him as his son. That's why he is called the son of Joseph.

Romans 9:6-8

They are not all Israel who are of the bloodline of Israel. Bloodline-wise, they would all be of Israel. Why did he mention Isaac? Because of the believing of Abraham. Just because you are an offspring of some person doesn't make you automatically a believer. That's why it says Isaac, because Isaac was the child of promise.

Galatians 3:16

That seed is the seed of the woman promised in Genesis 3:15.

Genesis 3:15

“it” – the child

“thy head” – head of the Adversary

That's why when you put this all together with Romans, that's why we can reign in this life. You can get along without an arm, but don't try walking in here without your head. Bruise his head means going to put such a big impression on his head that it will never get healed.

Bruise his head – when he tripped him up and crucified him.

Hebrews 2:14, 15

Children partake, but Jesus only took a part. That's what we read about. He was of the seed of Abraham, David, and then legally the son Joseph. From the physical point of view, he came from Mary, but from the conception point of view he was conceived from God. This all comes up in this section in Romans. All in the second Adam, Jesus Christ, by what Christ did. It does not say all are of the second Adam. But all are of the first Adam. The first Adam is physical.

Acts 17:26

But not everyone is of the second Adam, because to be of the second Adam you have to believe Romans 10:9, 10.

I was checking out the word *pistis*. It's a remarkable thing that in Romans 1:1 - 5:11, *pistis*, to believe, is used 35 times. However, in this section, Romans 5:12 - 8:39, *pistis* occurs only once. The reason it's not needed in 5:12 - 8:39 is because it shows what Jesus Christ did, not what you do.

In the first Adam, all mankind is dead in trespasses and sins. In the second Adam, Jesus Christ, all mankind is covered and believers reign in life by him.

All seed of the second Adam have righteousness, redemption, sanctification, justification, and that is what I refer to as our vital union with him. By one man, Christ Jesus, eternal life

entered into this world, and the result is that we born-again believers of the seed of Abraham can reign in life.

John 10:10

Romans 8:37

Romans 5:12

Hebrews 10:12

Hebrews 10:5

One man's sin entered into, that was Adam's. A body was prepared for him by Mary to house that which God gave when she conceived.

One sacrifice for sins forever. Sins is: fruit of sin, the root is sin. Not only for the root but for the fruit of the root, sins. He entered into once, and yet in mass he is sacrificed daily. When you partake of the Eucharist, they drink his blood. Either the Word of God is right or tradition and religion is. He entered in once and he was sacrificed for sins, the fruit of it.

There is therefore now no condemnation. This will come up in Romans 8. Where we are tonight, I doubt if there is one Christian out of a million who believes the greatness of the truths we're dealing with in Romans 5:12-21. They don't know it; it's too good to be true; they don't give a hoot about it because they would rather live in condemnation, fear, frustration and defeat than to see the greatness of God and the power of God and the majesty of His Word living in their lives and the lives of others.

Sacrificed once. It's very simple. If they only had one lamb, Old Testament, how many times could that one lamb be sacrificed? Once. Here's the lamb of God. How many times can he be sacrificed? Once. But that sacrifice is absolutely fantastic.

II Timothy 2:5

I Timothy 2:5

There's one mediator. To have a mediator, you can't have a mediator of one. You can't even have a mediator of two. You have to have a minimum of three to have a mediator. A mediator is one who stands between one and two. That's the mediator.

The substitute, the lamb of God. Substituted just once. He entered in just once.

I Corinthians 15:27

Jesus Christ is not included underneath the Devil's feet. Jesus Christ is the accepted.

I Corinthians 15:45

“quick” – alive

Romans 8:3

“Weak through the flesh” means there was nobody in the senses realm who could ever fully keep the law. Jesus Christ came in the likeness of sinful flesh. The man, Christ Jesus, just like we are, flesh. What a tremendous revelation on the redemption of God through Christ Jesus. Had Jesus Christ not been a man, then he would have been a puppet and if God pulled the strings he could jump over here. He could never be a just God and redeem man unless He redeemed them on the level where man is. Don't you see it? What a devilish thing they teach that Jesus Christ is God. God was long before Jesus Christ. If He could have done anything about it, He would have redeemed man long before that. God

could not redeem man upon the earth. It had to be God in Christ. Jesus Christ had to be as manly as you are manly physically. He had to be flesh. That's why he came in sinful flesh.

Romans 8:4

Jesus Christ became one with and for man before anyone could become one with him. Jesus Christ was the firstborn of Mary before he could become the firstborn from the dead. He had to be man before he could be seated at the right hand of God. This is a declaration of where I think the greatness stands in Romans 5:12-21. It shows the establishment of the reign of grace unto life through the righteousness of Jesus Christ our Lord.

I think the thing that puts it all together is Romans 8:2.

Romans 8:2

Freed by the law of the spirit of life in Christ Jesus. The other law is the law of sin and death. These two laws set just like this. This is the physical man, first Adam. This is the second Adam. It's freed from the law of sin and death because of the resurrection of the Lord Jesus Christ. Not freed to the end that you will never die. All men physically come from Adam, and because of Adam's disobedience we have sin and death in the physical realm. Freed from law of sin and death because without the coming of the Lord Jesus Christ, nobody would ever get up. There would be no gathering together, no resurrection.

Freed from law of sin and death, because in I Corinthians everybody is going to be resurrected or changed. Dead in Christ rise; those alive changed. Before that you have the resurrection, because in order to have a resurrection everybody has to be dead. To have a rising, not everybody is dead. The church of the body to which you and I belong will not all be dead at the time of the return, but all will have to be changed. The dead in Christ shall rise first, then that's why it says mortals, those living at the time, put on immortality; corruption puts on incorruption. Those believers who have died will get up, rise, and that body that has corrupted has to put on incorruption. But if you are living you are mortal. If Christ came right now you would be changed. That's the greatness of it. Christ Jesus' life spirit that Lives in you is the guarantee now that you are freed from the consequences or results of staying dead forever, freed from the law of sin and death.

Romans 10:4

Christ is the end of the law, the completion, the fulfillment to everyone who believes. Not to all mankind but to all mankind who believes. Jesus Christ died for all mankind without exception. Then whosoever will can get saved. They can believe. Christ is the fulfillment, the end of it. He's the only one who kept the law and fulfilled it.

Galatians 3:13

Curse of the law is death. Christ hath redeemed us from death. Cursed is everyone who hangeth on a tree because he dies.

Sin reigned unto death (Romans 5). Without the coming of the Lord Jesus Christ it still would continue to reign unto death. Romans 5:21 sets it like a diamond if you just watch your verb forms.

Romans 5:21

II Corinthians 5:14

Because of Adam's disobedience, because of the nature of man, every man will die unless the Lord returns and then you'd be changed. By the first Adam's one sin, all mankind is

dead in him. So by the second Adam is a new head of the believers of mankind. All believers of mankind are in him, in eternal life, by reason of his one act of righteousness. One act of Adam, sin. One act of righteousness, eternal life. If the one is true, the other has to be true. In the second Adam we are dead to sin.

An executed man, even though later declared acquitted and declared innocent by the law, will not get back his life again. All mankind who believe in the Lord Jesus Christ, if they die, they are going to become alive again in him. We are acquitted, declared just and innocent, by what Jesus Christ did. All mankind who believe are made alive in one, even as all mankind die in the other.

Romans 5:15

One man, Jesus Christ, one mediator. This all fits together like a hand in a glove.

I'll give you a much simpler translation of that before the evening is over with, which I think will bless you.

Romans 6:7

He who is dead with Christ has become justified, freed in Christ from sin. That's the correct translation according to usage.

Men die because of sin, not sins. Sins are the fruit, the result, the evidence, the manifestation of the root of sin. Since Christ became sin for us (II Corinthians 5:21), the penalty has been paid for all mankind without exception. Yet only those of mankind who believe receive the benefits. Yet if no one of all mankind believed unto righteousness, sin has been righteously dealt with in Christ Jesus.

In the foreknowledge of God all believers die to sin in Christ and thus are justified, freed from sin. The penalty, death. The dominion reigning over man forever. If man would never get up, the penalty for the first Adam breaking God's Word would be death forever. It would be a dominion because there would never be a getting up. That would be the dominion where it would be the reign over man forever. All believers died with Christ and shall live with him also.

Romans 6:8, 9

Raised from the dead. And Jesus Christ is the only one so far, and your speaking in tongues is the proof that God did it. Dieth no more. All the believers of the Old Testament saw the day of the first coming of the Lord Jesus Christ. You and I do not look for that since it's over with, but we look for the second coming.

Romans 6:10

He lives because of God. Why? Because he was dead. God did what? He went through the same trip we all go through. He died. He lives because of God, because God raised him. Had God not raised him he would still be dead and all mankind would be dead and would be under that dominion forever. Boy, when you get to see this and the greatness of it, what Jesus Christ really is and what he has really done, you'll get a new spring in your soul, glory in your walk. Death has no more dominion over Christ or his brethren because God raised him and seated him at His own right hand.

Romans 7:6

That being dead, being held in death. "Being dead" is *apothantos*.

Romans 7:6

Literal translation according to usage:

But now we (mankind believers) have been justified (freed) from the law, having died (in and with Christ) to all the law wherein we were formerly, as all mankind ensnared (trapped). We now serve, live, in the newness of the spirit and no longer by the old law that affected all mankind.

Here in Romans you have the deliverance itself, and secondly the results occurring due to this deliverance. That's the application of the deliverance itself.

Romans 8:13

That's the result occurring due to this deliverance. It's the application of it.

Romans 8:34

That's the outworking of it. That's the application of the deliverance itself that we have in Christ Jesus. Why the Christian who really loves God and wants to do God's will the best way, why he always allows himself to live in condemnation and all the rest of that junk when Jesus Christ himself is making intercession for us. He looks upon the heart. All men are dead in trespasses. Did we all blow it after we are saved. If you have one sin and someone else has twenty, it's only different in the senses world, not in God's sight. Sin is sin. One sin breaks as much fellowship as twenty. He makes intercession. That's in the deliverance. Jesus Christ makes intercession for the saints according to the will of God.

Romans 6:2

"to" – That's important; dead to sin.

Romans 6:7

Justified from sin.

Romans 6:8

This is why we are completely complete in Christ.

Romans 6:9

By the resurrection and no more dying for him, death breaks all the law's dominion and its responsibility. He uses the illustration of a husband and a wife.

Romans 6:11

We reckon ourself as believers to be dead because of sin. You reckon. We're dead to sin. So we reckon ourselves dead to it. You've got to do it.

Romans 7:8

The law was put in there to show the utter failure of man in the flesh and to show what a big sinner you are.

Romans 7:24

Alive unto God.

Romans 8:10

The body is dead because of sin, but the spirit in us is life. If Christ doesn't return, I'll die. But because I have the spirit and I'm a believer in him, that means I will be in the rising, the gathering together.

I Corinthians 15:51-54

Only with the return of Christ will the full fullness of the believing perfection and oneness union with Christ be completely complete in practice.

Romans 8:11

He not only quickens it now, gives you more life here and now, but he also guarantees to give you life throughout all eternity.

Romans 7:24

Romans 8:2

That word “sin” is the one I want to handle and show you a number of these words so you get a greater understanding of the Word of God.

The Greek word is *hamartia*.

In Romans 1:1-5:11, that word “sin” is used only 4 times. In Romans 5:12-8:39 it is used 40 times.

In Romans 9-16 it's only used 3 times.

Pisteuō, meaning to believe, in Romans 1:1-5:11 it's used 9 times. In Romans 5:12-8:39 it's used only once. That section is where everything is done for us by Jesus Christ. But in Romans 9-16 it's used 11 times.

The verb form *pistis* in Romans 1:1-5:11 is used 26 times. In Romans 5:12-8:39, it's not used at all. In Romans 9-16 it's used 13 times.

The word “death” is used once in Romans 1:1-5:11. It's used 20 times in Romans 5:12-8:39. It's used not at all in Romans 9-16.

In this inner section of Romans 5:12 which ultimately ends with Romans 8:39 where these fantastic truths are set forth, this word “to know” and “to know for a certainty” are used. One word is *ginōskō*, which is to know personally. *Eideo*, which means to know for a certainty. These are combined in Romans 7:7.

Romans 7:7

Literal translation according to usage:

I would not have had a personal experiential knowledge of sin (Known is *ginōskō*) and its influence on mankind except by the law, for I would never have been certain (Not known – *eideo*, to know for a certainty) it was lust had not the law been given that stated, Thou shalt not covet.

We're dealing with one of the most confusing sections in God's Word.

What I want to do for you tonight is to put that thing together that there will be no question in your mind, that you do understand it and all the great truths that go with it.

Romans 1:1-5:11 believing, or to believe, or believe is intimately and dynamically presented for salvation and righteousness, while in Romans 5:12-8:39 is the practical application thereof.

There are five words that appear in this great section that you've got to have. We've already covered knowledge and certainty.

Romans 6:11

Reckon

Romans 6:12

Romans 6:13

Yield

Romans 7:6

Serve

To serve, to yield, to reckon, to know and to be certain; those words are tremendous. That gives you the believing as intimately and dynamically presented for salvation and righteousness in the first section. But in the second section you have the practical application of that believing through Jesus Christ our Lord.

Romans 5:15

But, for, much

Romans 5:16

“And” = but

But, for, much – That’s not the “for” I’m looking for.

Romans 5:17

Verse 16 the first word is “but” which corresponds to 5:15. The “for” in Verse 17 corresponds to the “for” in 5:15 and the “much more” in Verse 17.

Verse 15 begins a parenthesis. Verses 12, 13, 14 are not a parenthesis. Verses 15, 16, 17 are a parenthesis. In Verse 16 we will have a parenthesis within a parenthesis.

In these verses, 15-19, I have again given you a literal translation according to usage, believing that it will bring great understanding.

Romans 5:15

Literal translation according to usage:

But not as the one offence by the one man Adam, so likewise grace only once for if by and through the one offence of the one man Adam all mankind is dealt death, much more the grace of God and its gift (*dōrea*) in the grace made available by the one man Christ Jesus has abounded unto the many of mankind who believe unto righteousness.

It’s so simple. God talked to Adam. God gave him the Word. Then Adam blew it, he broke it, he sinned, he did not obey God’s Word. God’s Word was no longer God’s will for him. That’s why the one offence. He had only one commandment. Only one law.

Romans 5:16

Literal translation according to usage:

But not like the one man Adam who sinned is the gift (*dōrēma*). (double parenthesis – go to Verse 17) (for if by one man Adam’s single offence against God).

Here it is.

But not like the one man Adam who sinned is the gift (*dōrēma*) for the one man Adam who sinned and all mankind was judged and all mankind condemned to death but the free gift (*charisma*) of God’s grace through Jesus Christ covers many offences falling because

of his righteousness.

Romans 5:17

Literal translation according to usage:

For if by one man Adam's single offence against God. (Read that Genesis 2:16, 17 again.)

Genesis 2:16, 17

Romans 5:17

For if by one man Adam's single offence against God. Only one commandment that God gave Adam, and he blew that one. That's why by one man Adam's single offence. Couldn't offend twice because there wasn't another law. Just one will of God.

Romans 5:17

Literal translation according to usage:

For if by one man Adam's single offence against God, death has dominion and has reigned over mankind, much more then mankind who believes shall manifest the abundance or God's grace (*charisma*) and His gift (*dōrēma*) of righteousness shall reign in this life now by the one man, Christ Jesus, who is in each believer.

End of parenthesis.

Romans 5:18

Literal translation according to usage:

Therefore because of the one act of offence of one, the first Adam, all mankind was condemned to death, even so because of the one act of righteousness of one, the second Adam, all mankind who believe are justified and righteous in this life.

If the one act of Adam is true, and we have a history of its truth, then the one act of the second Adam has to be equally true, which is that all are justified and righteous in him in this life.

Romans 5:19

Literal translation according to usage:

For as by one man, the first Adam's disobedience, all mankind was declared in sin and death, so as by one man, the second Adam's obedience, all of mankind who believe are declared righteous and live, having a life of righteousness.

I was interested in working the word "offence." That word seems to be a variance of sin. *Hamartia*, or sin, means missing the mark, and thereby committing a serious error. (Example of missing the mark – football)

"Offence" – *paraptōma*; translated "fall." It is also called transgression.

Romans 5:14

"transgression" – *paraptōma*

A little child that died in infancy, could it have blown it before it was old enough to make a decision? So it could not have sinned after the similitude of who? Yet the child died. Mental derangements, other stuff, all in here. It's called transgression because it was not a sin of ignorance. He had a rule book and the rules were known. God had told him (Genesis 2:16, 17). He had a rule book. Like you and I have the Word of God.

That original sin was a transgression because it was not a sin of ignorance. It says that Eve was deceived.

I Timothy 2:14

The woman was deceived, but not Adam, for he walked into it with his eyes wide opened. She blew it and he went down the drain. It was not a sin of ignorance. Adam did not get deceived by the Adversary. The Adversary used Eve, Eve's voice, Eve's appearance, Eve's everything to trick the man into it, but he walked into it with his eyes wide open. The Adversary did not deceive Adam.

Here you have a wonderful friend. Wrong spirit talks to him. And you go by that, then you deliberately blow it because as Adam's was not a sin of ignorance, you know better than that. But the Adversary will use your best friend to try to get you to live below par or to reject the Word. Eve got Adam to reject the truth of God's Word by disobedience. Adam was not stupid. It was not a sin of ignorance. The rule book was there.

Genesis 2:16

He commanded the man, Adam. Adam is Hebrew; English Adam, translated many times "man." Did he have the rule book? Yes. And he had the rule.

That's why this word "transgression" and the noun form of it is *parabasis*. It is translated "transgression," "sin," and "fault." *Parabasis* is a very simple Greek word which I believe declares very simply at least to my mind, off base. *Para – basis; para*, along side. If you're running to second base in a baseball game and you slide over it, you are off base. That's *parabasis*. You can be beside it and still not on it. Or another great translation of this *parabasis* would be off the basis. What's the basis? The rule book. The rule book for us today is our basis, the Word of God is our basis. He had the basis. The Lord said to the man. So when he sinned is when he by the freedom of his will chose to not play by the rule book. That's why the word is transgression, *parabasis*, off the basis of the rule book.

The verb form is *parapiptō*, which means to fall. It means off the wall, as Humpty Dumpty. It's used in the Bible in the essence of as a house falls off its foundation. If you have a hurricane or earthquake, that is *parapiptō*, the verb form. The noun form translated transgression, sin, fault. The verb form as a house falling off its foundation. It's used in the scriptures when the seed falls to the ground or when a man walking along and he falls into the ditch in the Word, or he falls on his face. Stumble and fall, and also to fail.

The word "disobedience" is the word *parakoē*, which means to hear aside. You don't hear to the end you obey.

Not that you can't hear. Adam he could hear, but he didn't hear to the end of obeying, which means he knew the Word but he didn't stay put on the Word. He deliberately walked off of it. It just goes clear through because you will by your choice not to believe. Believing means obedience to God's Word.

Romans 10:17

Hear to the end of acting on it. Hearing to the end of acting on God's Word by believing.

Adam heard aside. That is given exactly in Genesis 3:17.

Genesis 3:17

"hearken" = *parakoē*, to hear aside, meaning disobedient because he listened. He listened to the voice of the Adversary which came by way of his wife. The Adversary deceived her,

not Adam. That's the word *parakoē* there. *Para* meaning along side with or beside.

The word "hearken" in the Old Testament is synonymous with obedient. *Parabasis*; transgression, stepping aside. *Paraptōma* means a falling aside. *Parakoē* means a hearing aside.

Then there is a word *paradidōmi*, which is to give unforced from one's self into the hands of another, to give over for power or use. This is the word used when Jesus Christ laid down his life.

Parabasis – transgression, a stepping aside

Paraptōma – a falling aside

Parakoē – a hearing aside

Paradidome – a giving unforced from oneself into the hands or another aside, to give over for power or use

Then you have one more word used, *paredōken*, and that is delivered up.

Romans 8:32

Delivered him up for us all. "Delivered up" is *paredōken*. That word form is *paradidome*, which is to give unforced from oneself into the hands or another aside.

God did not possess him. That word here tells me that. He did not control him. But Jesus Christ always did the will of God. He willed to die. He talked to God about it in Gethsemane.

They could never have crucified him had he not done it. He had legions of angels at his command. Remember? That puts all that Word together.

Romans 8:32

The free gift of God through Christ Jesus goes far beyond undoing all Adam did. With Adam came death; with Christ came eternal life, not only in the future but in the here and now that we can reign even now before we reign throughout all eternity– That's Romans 5:12-21.

I wrote this. With Adam condemnation; with Christ justification. With Adam disobedience; with Christ obedience. Always did the Father's will. I and my Father are one. Where once all mankind fell in Adam, in Christ all believers of mankind stand and walk in God's grace.

The word law was given and law was given along side of. The Greek word is *pareisēlthen*. The law was given to indicate beyond a shadow of a doubt the impossibility of the flesh doing any righteousness except to sink deeper and deeper into utter despair. Through the years of my life arid ministry, the men and women that I've watched who are so-called Christians who live by their works, the harder they work at trying to please God, the deeper and deeper they get into utter despair. They become critical, they always want to fight. It's so damnable that it's almost impossible to live with them.

I would like to close this session by just you relaxing and listen to me read this translation according to usage beginning with Verse 12-21 and see if you just can't feel the impact, the greatness of it, so you understand the meaning of the greatness of the revelation that God gave.

Romans 5:12As by one man, Adam, sin entered into the world and death by, or because

of, or through this man, Adam's sin, and so death, physical but much more than physical, spiritual passed upon, unto, along to all men for actively resting upon, that all without exception sinned in Adam, head of the human race.

Romans 5:13

For until the law of Moses, sin was in the world, because of Adam's transgression, but sin is not imputed, laid to one's charge when there is no law.

Romans 5:14

Nevertheless but death reigned from Adam until the law was given to Moses and upon Eve and over all them that had not sinned who had not the law after (according to) the likeness of Adam's transgression that Israel, like Adam, transgressed the commandment of God, who is a type of him, Jesus Christ that was to come, the coming one.

Romans 5:15

But not as the one offence by the one man Adam, so likewise grace only once for it by and through the one offence of the one man Adam all mankind is dealt death, much more the grace of God and His gift in the grace made available by the one man Christ Jesus, has abounded unto the many of mankind who believe unto righteousness.

Romans 5:16

But not like the one man Adam who sinned is the gift for the one man Adam who sinned and all mankind was judged and all mankind condemned to death, but the free gift of God's grace through Jesus Christ covers many offences falling because of his righteousness.

Romans 5:17

For if by one man Adam's single offence against God (Genesis 2:16, 17) death has dominion and has reigned over mankind, much more than mankind who believe shall manifest the abundance of God's grace, and His gift of righteousness shall reign in this life now by the one man, Christ Jesus, who is in each believer.

Romans 5:18

Therefore because of the one act of offence of one, the first Adam, all mankind is condemned to death, even so because of the one act of righteousness of one, the second Adam, all mankind who believe are justified and righteous in this life.

Romans 5:19

For as by one man, the first Adam's disobedience, all mankind was declared in sin and death, so as by one man, the second Adam's obedience all of mankind who believe are declared righteous and live having a life of righteousness.

Romans 5:20

The law to Moses came in along side that Adam's offence, sin, might be the more plainly visible, but where sin, Adam's condemnation, sin and death abounded, grace, the grace of God through Jesus Christ did super abound. Sin and death reigned, past tense, in Adam, but now in the second Adam grace and life reign.

Romans 5:21

That as sin Adam's and all mankind reigned unto death and condemnation, even so

now grace reigns unto eternal life through the righteousness of Jesus Christ our Lord.

Corps, to reign in life we must believe, accept and hold onto the abundance of the grace and the free gift of righteousness. Personal overcoming is always associated with reigning.

ROMANS 6:1-14

May 1, 1979

Tonight we continue in the great book of Romans. I do not believe there is any Corps person but that you have to stand in utter amazement at the greatness of God's grace and mercy and all of His goodness to us. Another great thing you have to see if you're in the Corps and is that most Christians have lived far below par. We need to rise up to our believing privileges of what God has wrought for us in Christ Jesus.

In the chapters preceding the fifth chapter, the section I dealt with so extensively, there are two things that really sit like a diamond in there that you have to recognize. They are all in the past tense. Sin reigned and death reigned. That's what is discussed in the early part of Romans. Now we get into grace reigns and life reigns. It is active. No longer sin reigns, but now the lire of God in Christ in us that reigns.

The personal sins of believers are dealt with as opposed to the one sin of Adam. The one sin of Adam was previously dealt with in the early part of Romans. Now the only thing that will ever come up is sins. These are personal sins of believers. Those believers who accept the Lord Jesus Christ it says shall reign. They which receive the Lord Jesus Christ shall reign. Receive is *lambanō*, reign in manifestation. Before you can reign in manifestation you have to *dechomai*. You first receive within, Christ in you the hope of glory. Then you can *lambanō*. You have to renew your mind and put on the mind of Christ to the end that you accept the abundance of the grace and the free gift of God's righteousness in your mind. You lay hold on that which you were laid hold on by Christ Jesus.

We saw in our last session in Romans 5:6-10 that there was a fourfold description of those for whom Christ died.

Romans 5:6 – without strength; couldn't in any way save themselves.

Romans 5:6 – Christ died for the ungodly. That's the second category, the ungodly.

Romans 5:8 – sinners

Romans 5:10 – enemies of God

Man is without strength to save himself; man is ungodly because he follows the lowest senses information; he's a sinner dead in trespasses and sins and it finally ends up where he's an enemy against the true God.

So the natural man of body and soul, no matter how great he looks to you in the world, no matter how influential he appears to be, when you finally get right down to it, he'll be at the enemy category, against the true God.

As we move into Chapter 6 and through 8:39, there are nine words I'd like for you to look up and mark them in all their derivatives in those Chapters 6-8.

1. body
2. members
3. mind – *nous* and *phronema*
4. spirit
5. flesh
6. live – life and quickened

7. sin
8. law
9. knowledge – *agnoeō*, *ginōskō* and *oida*

I have worked all nine of these to a minute accuracy because there is no one who can handle Romans 6-8 unless he understands the usage of these words. I sometimes think I'm spending too much time with the Corps giving you these things, but I just work in order to work the greatness of Romans. But I'm not going to take the time tonight to show you all these different words and their usage because they are right there in Romans in these chapters. All you have to do is look them up in your concordance.

The division of Chapter 6 and 7 that sets the division of those two chapters are the two words, "God forbid." In Romans 6:2 it says "God forbid." In Romans 6:15 at the end of the verse it's "God forbid." In Romans 7:7 it's "God forbid." In Romans 7:13 it's "God forbid." Those are the four expressions that will divide Chapter 6 and 7. These words, God forbid, mean that they are an expression of supreme horror, even the mere thought of it is revolting. I will show you later on that a literal translation of the words would be "let it not even be thought of." If it's not thought of, then you can't consider it. If you don't consider it you can't speak it. These two words, "God forbid," divide this whole section.

Also in this section there are four major answers given. The first begins in Romans 6:2ff. The second in Romans 6:16. The third in Romans 7:7. The fourth in Romans 7:13. No matter how adept you may be in athletics, how beautiful a body you may have, if you have ignorance of the fundamentals of the ball game, you are never going to be a good player, no matter how beautiful a body you have, no matter how perfect your nerves and muscles are in your body. If you are ignorant of the fundamentals, the basic truths of redemption, the believer gets robbed of his reign in life.

This is one of the reasons you have seen Christians so emaciated, so poverty stricken, so absolutely down and out, because they do not know the fundamentals. You get the fundamentals from the rule book and then you practice them. When the believer is robbed of his reign in life, which belongs to him because of what Christ Jesus did, he will not manifest the more abundant life that John 10:10 speaks about. He will not manifest super abounding conquerors. He'll always be living below par. What most of us have seen in so-called Christianity for centuries is Christians living below par.

Another great truth of the Word of God that hardly anybody believes is if you seek knowledge apart from the one true God and His righteousness, it will always end up in ignorance. All true knowledge begins with the one true God and His righteousness. But man basically is thirsty for knowledge. But he goes to the wrong source. He goes to the wrong fountains to drink. This is why he never gets true knowledge.

John 8:32

People outside of the Word of God and the greatness of the revelation will not know truth. God is truth. He has manifested Himself in writing in the Word, and when you go to academic institutions of learning, if you do not have a true knowledge of God's Word, you're going to be living in ignorance. You may be able to know a little about math, philosophy, history, but you're going to be ignorant of life. What's the use to have such great brain knowledge and not know how to live? The knowledge of God and His Word teaches people how to live.

John 8:36

When they do not accept the Lord Jesus Christ, they will never be free. He is the one who makes us free.

There are five great points of ignorance I've noted that appear in the Book of Romans.

1. They are ignorant of the law.
2. They have a zeal but no accurate knowledge. A zeal, but not according to knowledge.
3. They are ignorant of God's righteousness. (Romans 10:3)
4. They are ignorant of the future restoration. (Romans 11:25)
5. They are ignorant of the old man. (Colossians 3:9, 10)

I made myself a little outline I want to share with you regarding Chapter 6 and 7 that I think will help you very much.

Write "statement" on the left hand side. Below it write "question." On the next line write "rejection." Then on next line write "answer."

Now put a perpendicular line after it.

Next to statement put Chapter 5:20, 21. Now put another perpendicular line down to the bottom of the fourth word "answer." Now put under statement 6:14. Now put another perpendicular line and put 7:6. Now put a perpendicular line. Now put next to statement (your fourth category) 7:12.

In between the two first perpendicular lines where you wrote 5:20, 21, put the figure "one" above it. The next section put "two" above it; "three" on the third one, and "four." These are divided into four sections with the words "God forbid" dividing it.

The statement in number one is 5:20, 21.

The question in number one is 6:1.

The rejection is in 6:2.

The answer is in 6:3-14.

That's as far as I'm going to take you tonight. But I'll give you the rest.

Under the category number two:

The statement is 6:14.

The question is 6:15.

The rejection is 6:15.

The answer is 6:16-7:6.

Under the category number three:

The statement is 7:6.

The question is 7:7.

The rejection is 7:7.

The answer is 7:7-12.

Under the category number four:

The statement is 7:12.

The question is 7:13.

The rejection is 7:13.

The answer is 7:13-25.

Those are the four divisions and the verses in the order in which they appear and will occur.

Romans 6:1

What shall we say then? – That’s the question.

I gave you 5:20, 21 as the statement. This is the translation according to usage that I gave at the last Corps meeting.

The law to Moses came in along side in order that Adam’s offence, sin, transgression, might be more plainly visible. But where Adam’s sin, condemnation and death abounded, the grace of God through Jesus Christ did super abound, that as sin, Adam’s and all mankind’s reigned in death and condemnation, even so now grace reigns unto eternal life through the righteousness of Jesus Christ our Lord.

Romans 6:1 manifests and sounds forth the answer that was already posed in Romans 3:7.

“God forbid” – These words are used 15 times in the New Testament, and the greater portion is in Romans.

Romans 3:7

Romans 6:1

This sounds forth the answer. Born again believers are just ignorant of the fundamentals, the basic truths of redemption. So many times born again believers exchange the liberty of the grace of God as a license for sin, and thereby they abuse the abundant grace of God. When you are born again of God’s spirit you have eternal life. You can sin like crazy and you are still going to be in heaven. But if you do it, you are stupid. If God so loved us, then we ought to love Him. Sure you’re going to be in heaven, but you’re going to miss all the rewards. A person born again of God’s spirit can stay stupid and live in unbelief. He can continue in his unbelief and sin, or he can do something within himself where he can continue in God’s abundance. It’s in God’s abundance that the individual believer reigns, not if he continues in unbelief or sin.

Romans 6:2

Why live in sin when super abounding grace has been made available? Because super abounding grace does not encourage the individual to sin, nor does it give him a license to sin.

Romans 6:3

Romans 6:11

Dead to the guilt of sin, not that man will not die. He is dead to the guilt of it.

Romans 6:12

Let not sin reign. Because of the super abounding grace of God, we are to let Christ reign.

There’s an interesting truth you ought to be cognizant of, and that is again the great truth that Jesus Christ was never under the power of sin, like Adam was, like we are, because he so believed God and he so walked according to the Word of God that he just never allowed himself to be under the power of it. That’s why the Word says he had legions of angels at his command. He was not under the power of it. He deliberately took the guilt of sin. He became sin for us that we could become the righteousness of God in him.

For that guilt of sin he died that you and I could become the righteousness of God. With his death we are freed, justified in God’s sight. Christ’s death was for our justification. Christ’s life in us is for our abundant life that we may reign in this life.

Romans 6:1

You must clearly distinguish between the words “through Christ” and “in Christ.” In Chapter 5 we dealt with that which is through Christ, or by means of, by way of Christ. Now in Chapter 6 we deal with that which is in Christ.

“continue” – *epimenō*, which literally means abides, stay in it. After you are born again you live in unbelief and you want to stay in sin. That is this word “continue.”

“that” – *hina*, in order that

The super abundant grace of God will cover, but if you have any sense in your head, once you have seen the super grace of God, the remission of sins, the forgiveness of sins, then we do not abide in that that we may see the abundance of the grace of God covering for us.

Romans 6:2

“God forbid” – no Greek words for this that are translated that way; *mē genoito* – translated 15 times in the New Testament as “God-forbid.” They literally mean “let it not be so.” It’s an expression of extreme horror. Let it not be thought of. If it can’t be thought of, it can’t be considered, then you can’t express it.

If you’re dead to sin in Christ, then why do you want to live in it any longer? All sin brings death, makes you live below par, uproots your life, hurts you.

Romans 6:3

“Know ye not” – literally given as “are you ignorant of”

“into Jesus Christ” = into Christ Jesus

This matter of accepting and knowing the basics I talked to you about, ignorance of the fundamentals has caused no end of problems. Even today you see that same groups teach that if you are not water baptized you are not a Christian. If there is any work you can do to be saved, then Christ Jesus absolutely died in vain. Then the flesh still profits something.

Two basic words separate the old covenant and the new. The old covenant is “do,” and the new covenant is “done.”

“into” – *eis*

“baptized” = immersed; immersed in Christ Jesus, not in water; immersed in his death. There can’t be an immersion without a submersion. Immersed implies you are submersed, below the water. Immersed in Christ’s death, submersed because they put him in the tomb, and immersed because God raised him. You got all of this in that verse. Immersed with him because you died with him. Submersed with him because he was three days and three nights. Immersed with him because God raised him from the dead.

Romans 6:4

“are buried” – were buried

“with” – *dia*, by, genitive

“baptism” – immersion, submersion

“from” – *ek*, out from among; raised out from among the dead

“glory” – the glorious power

“in” – *en*

Death and resurrection. See why when you know the basic fundamentals of the Word of

God, why they went everywhere preaching the resurrection? Confess with your mouth Jesus as Lord and believe God raised him. In the death it's not all there. In the submersion it's not all there. There had to be the death, the submersion, in order to have the immersion which is the resurrection. The victory is the resurrection, the stone rolled away. The only one who ever got up. These are basic fundamental principles of the truth of God's revelation to the body of the church.

Since this has all happened, we should walk also in newness of life. Instead of living in sin we who died with Christ to sin, we may now walk in newness of life and serve in newness of life as it says in Romans 7:6.

Romans 7:6

Romans 6:4

“newness” – *kainotēs*; has an entirely different meaning than “new,” which is *neos*. *Neos* is new in time. *Kainotēs* is a new quality of life, not new in time.

Galatians 2:19, 20

We who died to sin now walk in Christ. Christ liveth in me.

Romans 6:5

“have been” – were

“planted together” – This is not accurate enough, because in planting you don't put one grain of corn inside another. Each one is planted individually. Wheat the same way, oats, barley. Each seed is planted separately. It's better than planted. We were in Christ. When Christ died we died with him. The Greek word bears me out on this. It is the word *sumphutos*, literally meaning “became united.”

A much greater translation would have been “were grafted in him.” Even grafted, I like what I just told you better. I like it because it communicates in my mind exactly what happened, that in Christ's death we became united in him. This I believe is the beginning, the starting point of the oneness with Jesus Christ, being in Christ Jesus. It is the starting point of our union with him. Became united, identified with him. It is our identification with Christ that is in full bloom here at this point in the scriptures.

It's our starting point, the beginning, the oneness, the union with Jesus Christ, our identification with him. The conclusion is reached at the return. It says we are to reign in life now, but the conclusion is that we will be given a new body, which will be fashioned like unto his body. That will only occur at the gathering together, the return of Christ. For the Old Testament believers, the resurrection, those who believed unto the coming of the Lord Jesus Christ.

So, if we were united with him in his death, in the likeness of his death we died with him. We were identified with him, we were at one with him, we were in union with him. We shall, absolute tense, be in the likeness of his resurrection, a body fashioned like unto his body.

Romans 8:29

Romans 6:5

We shall, absolute tense.

If the one is true then the other must be true. That's why we have newness of life, that's

why we walk in that newness of life, and that's why we have liberty in Christ Jesus.

Romans 6:6

“Knowing this” – points to the cross, while in Verse 9 it says “knowing that.” “Knowing this” points to the cross; “knowing that” points toward the return and the resurrection.

“is crucified” = was crucified

Our old man, old Adam, sin and death, condemnation, all of that was crucified with him. Have you ever thought of this in relationship to the record of the four crucified with Jesus?

Our old man was crucified with him. Two of those four were malefactors. The other two were what? Both of the robbers cast the same into his what? One of the malefactors, what did he say? Lord, remember me when thou enterest into thy what? One out of the four. All four were condemned to death. Two malefactors, two robbers, all four.

Luke 23:39-42

This man has done nothing amiss, he hasn't sinned. He's not a robber, he's not even a malefactor. And yet he was dying on that cross in the midst of those four. That's what this verse is talking about.

Romans 6:6

All four condemned to a criminal's death on the cross. But the fifth one also, not because of his sin, but because he took the guilt of sin upon himself and died the death of a condemned criminal, even like the other four.

Galatians 2:19

Was crucified with him, old man, old Adam, old sin nature, was crucified with him.

Romans 6:6

“body” – *sōma*; body of sin, which literally means sin as. an organized power, as a body, sin as a body

“destroyed” – inaccurate, because the last enemy to be destroyed is death (Corinthians). Greek word is *katargeō*, made ineffective. I think it's Conybeare and Howson that translate it as paralyzed. The body of sin might be made ineffective.

“henceforth” – from now on

“serve” – *doulos*, be slaves to sin; Because when a man is dead in Christ, he has to be freed of all bondage in life. A man who is dead physically is freed of all the bondage of the law because he is dead. Likewise a man dead to sin is acquitted from the guilt of sin and he is freed from its bondage.

The greatest thing for a man is life. I do not believe that any person really likes to die. I think the basic fabric of every human being is to live. He wants life. He does not enjoy suffering to the death. The basic cry of the soul of every man is life. That's the greatest thing a man wants is life. He'd give all his possessions, all his money, if he could gain life. If somebody would just guarantee it to him, I think he would give everything he had, especially if he knew he only had one more hour to live. The point is that basically every man wants life. And without the resurrection of the Lord Jesus Christ there isn't any.

With the resurrection of the Lord Jesus Christ man is guaranteed life. The only difference is he may have a slight interruption. That's all. Look at that. Man wants life. Without

Christ Jesus there never would have been any. With his coming and with his death and with his resurrection there's a guarantee of every man living again. That's life. And not only living again for the believers but living in a body fashioned like unto his body that will have no shortcomings, no sickness, no disease, no death. You talk about life with a capital L-I-F-E, that's only in Christ. Isn't that wonderful? In the first Adam sin and death, and we are all in Adam's sin. Therefore, we are all going to die. But with the coming of the Lord Jesus Christ who is the light, we who have accepted him have his life, with his return no matter if we died tonight we would get up. That's why people you ought to master *Are The Dead Alive Now*. In death there is no consciousness, and where there is no consciousness there is no time. So the moment of a man or woman's death is the moment of the return. One breath after a man dies, the next one is the new breath of the return of Christ. Throughout all eternity. With the return we have it throughout all eternity. You talk about basic fundamental principles of the truth of the body of the church, the mystery, you've got it here in Romans. Old man was crucified so quit stewing about the old man. Renew your mind and walk in newness of life. Walk like a son of God.

Romans 6:7

“freed” – *dedikaiotai*, meaning justified

“from” – *apo*, away from, away from all sin; justified from sin

The translation “freed from sin” isn't bad. But you must remember that it's the word justified that sets you free. If you died in Christ when he died, you were freed, justified from sin, not sins, but the root of it, sin.

Romans 6:8

This is the freedom from bondage which is the whole subject of this section in Romans 6.

Text reads “if we died together with Christ, in Christ.”

“We believe that we shall live also with him.”

That's a transition phrase. We shall live also with him. Knowing this points to the cross. This lays the transition to knowing that of Verse 9, which points to the resurrection. We shall live also with him.

Romans 6:9

“Christ being raised” – Having been raised

Dieth no more – Now you could go to Hebrews – entered in once.

Death no longer will have dominion over him.

“dominion” – rulership, lordship – *kurieuō*, meaning lord it over. Death no longer has dominion over him, no longer lords it over him.

So likewise over us, if we are in him, then death will no longer lord it over us. Therefore, we are going to be in the gathering together. If we are dead, the corruption must put on incorruption. But if we are living the living must put on immortality. That's the whole thing wrapped up in spiritual cellophane.

Romans 6:10

Now we get toward the conclusion of this section in Romans 6:1-14.

In Adam we have sin and death. In Christ we have righteousness and life. Since we

absolutely have the one in Adam, which has been proven through the centuries because Abraham died, Moses died, Paul died, etc. no question about death. If it is true that in Adam all men died, then it is equally true that in Christ all men are going to live.

“For in that he died” – That’s not just it. It’s the death he died. That would be a better translation. For in the death he died, the manner, the fashion, the way. Remember he took the guilt of sin without having any sin himself. He was our substitute. He deliberately went to the cross. He prayed about it, but he made a decision and by the freedom of his will he chose to go to the cross. The death he died he died unto sin.

“once” – completely complete once; once and for all; *ephapax*, meaning once for all

“but” – in contrast

He liveth unto God because God raised him.

I think I ought to explain a little to you about this believing. We believe unto salvation. But once you get the basic fundamentals and principles in your mind, then the believing gets to be a knowing. Believing finally issues in absolute awareness, absolute knowing. Knowing that you know that you know. You don’t even think about it. You just know it. That’s where the newness of life and the reigning comes in.

Romans 6:11

“likewise” – *houtō so*

So, since you are in him, when he died you died with him, when he arose you arose with him, when he ascended you ascended with him, so, right now reckon ye yourselves also to be dead indeed unto sin. Christ died unto sin in Verse 10. Now you have to reckon yourself also to be dead indeed unto sin, for you were in Christ.

But alive unto God because God raised Jesus Christ. When He raised him He raised you up. Alive unto God right now.

“through” – in; in Christ Jesus our Lord; Some texts omit “our Lord,” but I like it, because of what I know about the Word. Confess with your mouth, believe God, manifest by speaking in tongues and speaking in tongues is the indication that you have made him Lord. That is a reality. We are alive unto God in Christ Jesus our Lord.

“reckon” – *logizomai*: Logic comes from it. Arithmetic comes from it. It’s an arithmetical structure. Perhaps a translation could be “so number you yourselves also to be dead.”

Luke 22:37

“reckoned” – numbered

As Jesus Christ was numbered, so we are to be numbered. We are to reckon.

Isaiah 53:12

“numbered” – *logizomai*

Isaiah 53:5

You have to reckon yourself also to be dead unto sin. If you don’t reckon the old man dead, you’re going to have trouble with him all the time.

Romans 6:11

A fantastic translation would be “ye yourselves also to be permanently dead unto sin on the

one hand but on the other hand permanently alive unto God in Christ Jesus our Lord.”

Romans 6:12

This is the first exhortation in the Book of Romans.

“let not” = yield not

Yield not to sin that it is the king in your mortal body.

“reign” – word “king” – When somebody reigns he is king. Yield not to sin therefore as king, as the king in your mortal life, because who is your Lord? See it? Not the old man, not the old Adam.

“lusts” – *epithumia*, desires

Desires which are contrary to the deliverance in Christ Jesus of sin and death.

When it comes to this word “lusts,” lusts begin where need terminates. That again is sometimes difficult to document. The legalists have no problem documenting, because anything against what they say has to be lusts. But it isn’t as simple as that when you handle the Word of God rightly, not deceitfully.

Not to be king in your mortal body, in lusts of your mortal body that it would be your king. Anything that you cannot control or do not control that takes possession of you has to always be in the category of lusts.

Included with that are some of the sins that everybody talks about, but that’s not all. I think many people have more lusts about food than they do about sex. Money is a dandy! It’s a biggie, and it says the love of money is the root of all evil, so it has to be a big one.

Galatians 5:24

“passions” – affections; beyond the need category

In light of this whole section in here I was thinking about the record in Exodus.

Exodus 4:22, 23

Israel could no longer be slaves to Pharaoh after they crossed the Red Sea. God said let my sons go. When Jesus Christ entered in once and for all, and we have crossed the Red Sea, we can no longer be slaves to sin. We can no longer be slaves to Pharaoh. We have crossed over with the Lord Jesus Christ. That’s what I see in here. As Israel could no longer be slaves to Pharaoh after crossing the Red Sea, so you and I can no longer be slaves to the mortal body, the lusts and everything else, because we have crossed with Jesus Christ.

That they may serve me – That’s what Moses told Pharaoh. So we as sons have crossed over and we are to serve him in newness of life and spirit.

Romans 6:13

“yield” – *paristēmi*, means that you by your own will you give over to another; So don’t give over to another your members, your body.

“instruments” – tools; The word is most frequently used in a military sense, like a military weapon, instrument.

Neither voluntarily give over to another your members, the body, as tools of service for unrighteousness. That would be a good translation.

But voluntarily by the freedom of your will yield, give over yourself onto God. By the

freedom of your will you make the decision to follow His Word.

Ephesians 4:28, 29

Yield yourselves servants unto God

Romans 6:13

Yield yourselves servants unto God as those that are alive, living ones from dead ones (literal). Those who are alive from the dead. Living ones from the dead ones.

“members” – the body

“righteousness” – right action – *dikaioSunē*

Romans 6:14

A promise

“shall not have dominion over you” – shall not reign over you, shall not lord it over you

All sin issues in death, and death is not going to lord it over you because God raised Jesus Christ from the dead, and you have Christ in you the hope of glory.

“for ye are not under law” – Scratch “the.” You’re not under any law principle, is what he is saying.

Christ the end of the law, sin, death, old Adam, not have dominion over you, for you are not under law principle, but you are under the principle of grace.

Galatians 5:13, 14

Your neighbor is not the fellow living next door to you, but the one who stands on the same principle of truth who is born again of God’s spirit like you are.

Galatians 5:1

Sin shall not lord it over you. You are not under law.

Romans 13:8, 9

Things are to be used; people are to be loved. Whenever people get to be things, it’s wrong. Whenever an individual is a thing, it’s wrong if that individual is born again of God’s spirit.

Romans 13:10

Grace is not lawless.

Romans 8:2

The law of the spirit of life in Christ has made me free from the law of sin and death.

I think Wamath has a beautiful translation of Romans 6:12-14, and I’d like to read it to you.

Romans 6:12-14

Let not sin therefore reign as king in your mortal body causing you to be in subjection to their cravings, and no longer lend your faculties as unrighteous weapons, tools, implements, for sin to use. On the contrary surrender your very self to God as living men, as men now living, who have risen from the dead and surrender your several faculties to God to be used as weapons to maintain the right, for sin shall not be lord over you since

you are subject, not of law, but of grace.

That's a fantastic translation.

This New English translation isn't bad.

Romans 6:12-14

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 wrong doing. No. Put yourself 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.

The word "believe" when we believed has given us a number of beautiful things.

1. identification with Christ, oneness with him
2. a state of being which is freedom from bondage
3. life with a newness of life

This section in here is where I get that phrase that man is born to live but born again to serve.

The way to accomplish it, point number four, is reckoning the old man dead.

4. Reckon the old man dead

This gives us freedom to serve the Lord, not as a slave under the law, but as a son of God by birth, all of which is due to the grace of God.

That's Romans 6:1-14.

ROMANS 6:15ff

May 8, 1979

I'd like for every one of you in the Corps, to listen to last Sunday night's teaching (May 6th). The age of grace in which we live, the age of the church of the mystery, the body of Christ to which you and I belong, is not an age of lawlessness. Grace is not lawlessness.

Romans 8:2

It's the law of the spirit of life, or a life giving spirit. In Christ Jesus. The law of the spirit of life is the one you and I are to live under.

Romans 6:14-23

Romans 7:1-6

Our believing on the Lord Jesus Christ gives us identification with Christ, oneness with him. It gives us a state of freedom from bondage. It gives us a newness of life. And it gives us the way to accomplish it by reckoning yourself dead unto sin and alive unto God, thus giving us liberty and freedom to serve the true God by way of His accomplishments for us by Christ Jesus our Lord. No longer as a slave under the law, but as a son of God by birth, all due to the grace of God in Christ Jesus our Lord. So as Jesus Christ, by the freedom of his will, chose to be and was the *doulos* of God, a slave, so we, being born again sons of God by renewed mind freedom of our will, we choose to be a *doulos* of Jesus Christ for the glory of God, because of God's super abounding grace to us.

In order to get into the integrity and the greatness of this record that I read you from Romans 6:15 and following, I want to digress in a way to give you more light and added information on this whole section.

From the archaeological discoveries of the Delphi (? unclear) in Greece, we learn how in ancient time, the legal process operated in setting free a slave. It is called manumission, which means freedom from bondage. This is known as the law of antiquity. It is also called the right of purchase of a slave by the gods. This is how it worked. The slave paid to the god into the temple treasury, the in full amount required for his redemption or freedom from being a slave. The master, then comes with the slave to the temple, and the master signs legal papers selling the slave to the god. The master receives payment in full from the treasury of the temple, the price of redemption of the slave.

The slave is then the sole the property of the god. The slave is now a *doulos* of the god, a completely freed man in all truth from the former master, free to do the things that he wills. Before we finish this section in Romans, you'll see how important this is in relationship to the verses I have just read, and to the previous fourteen verses we covered in Chapter 6.

The set free slave from the master of this world, now the slave of the god, is under heavy penalty should he, of his own free will or any world owner or master, ever attempt to make the set free slave of the god their slave again.

Luke 19:3

I thought of this, working in Romans, how we're after to see Jesus who he was. We too, in our day and out time, we have to climb high beyond the dismal confusion and the press of unbelief on our lives today into a vantage point of the greatness of His Word to see who he was and is, and who we are in him.

First of all, I want to establish with you that Jesus Christ was a slave.

Philippians 2:5

Philippians 2:6

“form” is genitive of origin and it would be translated literally according to usage as “who, being in an external appearance given to him by God.” “Who, being the son of God,” would be a beautiful translation. It’s the same in essence as “I and the Father are one,” or “he who has seen me has seen the Father.”

Philippians 2:7

“servant” = *doulos*, a slave

Philippians 2:8

“in fashion” – in the scheme of things

A man! The more you get into the depth of the greatness of Jesus Christ as a man, the son of God but a man—How everybody could have missed this all these centuries must be because Satan blinded their eyes. As a man, not as God, but as a man.

The slave pays into the temple treasury the in full amount required for his redemption. Jesus Christ., being perfect man, never sinning, nothing he had to pay for his sin, but he paid for our sin in full (We’re going to develop that tonight) for our complete redemption, so that the record in Romans we just read, so all of that will fit like a hand in a glove for you.

After the resurrection, obedient unto death, even the death of the cross, paid the full price, God highly exalted him and gave him a name above every name.

Philippians 2:9-11

I Timothy 2:5

A slave, to accomplish redemption, freedom, he took it upon himself, and now he, to accomplish redemption, has to pay in full to the gods. The counterfeit is so much like the genuine at times.

One mediator between God and men, the man Christ Jesus, a *doulos*, a slave of God.

Mark 10:44, 45

“servant” = *doulos*, a slave

Jesus Christ, a slave making full payment to God so man could be redeemed.

Luke 20:9-20

John 15:16-20

The slave pays in. There’s no question left in your mind regarding Jesus Christ being a slave, a *doulos*.

By the way, in this *doulos* section here, the servant, *doulos*, is not greater than his lord, it is in this section where you read on further, the comforter will lead you into all truth.

Luke 15:26, 27

Luke 16:13, 14

But in the context of the *doulos* not greater than his lord, comes the great revelation truth

of the coming of the holy spirit who will lead us into all truth because of the *doulos* giving his life and purchasing us unto himself, redeeming us completely, that sin may no longer have dominion over us.

I want to show you how Jesus Christ, the slave, paid in.

Luke 2:7

Mary brought him forth. He was Mary's firstborn, but God's only begotten son. Jesus Christ, the *doulos*, the slave.

John 3:16

This relates to the birth of Jesus Christ, and I want to just run you through some of this stuff to show you how it was paid in.

On the eighth day, he was circumcised. (Luke 2:21)

On the fortieth day of the purification, Joseph legally adopted him, paid the price for him, because of the firstborn belonging to God, had to be sacrificed. He legally paid it and got him as his son. This is Jesus Christ beginning to pay for your redemption, for your freedom, for your walking in the light of Romans today. (Luke 2:22, 39)

In the third place, Jesus Christ was subject to his parents. He did not run his parents. His parents taught him. He was subject to his parents, and from his parents, he learned the discipline and everything else that went with life. (Luke 2:51)

Perhaps in this light, I must read you Hebrews.

Hebrews 5:8-10

Not suffering in the negative sense, but every bit of life is expending yourself. He learned to be subject. Children have to be taught to be subject to their parents. If you don't teach it, they will always run the parents. Jesus Christ was a *doulos* and he had to learn. He, as a *doulos*, paid off in the temple in Luke 2:42, when they couldn't find him and went looking for him. And he was sitting among the brains of Israel at the age of twelve.

John the Baptist baptized him. Baptism was for sin. Jesus Christ didn't have any. He allowed himself and demanded to be baptized by John. He fulfilled the law. He paid the price in. (Luke 3:21-23)

Right after that, he endured the temptations in the wilderness. (Luke 4:1-13)

Hebrews 4:15

Tempted in all things like as we are. It's the price he paid in, yet he paid it without sin.

The opening of his ministry.

Luke 4:18-21

The *doulos* of God paying the price.

Luke 7:22

The *doulos* carrying it out, paying for it.

Matthew 4:23

That is the *doulos* paying off.

John 9:1-4

This was the proof in the senses world that he was the only begotten *doulos* of God.

Then I skip over everything in the Gospels to the last week of his life, when he was crucified, his finished work.

John 19:30

It is finished. He had completely paid it in. Everything was paid for. The full deposit was made.

John 17:4

Your salvation and mine, everything paid for, redeemed from the dominion of sin and death.

Hebrews 9:13-15

Romans 6:23

The wages of sin, he took upon himself sin and paid for it in full, and the wages of sin is death. That's why he died. God cannot die, but Jesus Christ, the mediator between God and men, a *doulos*, paid in full all the way by going through to his death, he paid it with his blood.

II Corinthians 5:21

Matthew 12:40

That was to fulfill the law again. He paid off in full.

Hebrews 2:9

That's full payment.

Hebrews 2:14

“destroy” = paralyze

Hebrews 9:25, 26

After three days and three nights, God raised him from the dead. (Acts 2:23, 24)

Colossians 2:14, 15

I Peter 3:18, 19

Hebrews 9:15-17

III John 2

Then Jesus Christ made a final appearance in the temple.

John 20:16, 17, 19

Then he says to Thomas later on, put your hand in here. Why could they touch him at one time, and not touch him at the other? The answer lies in John 20:17, because he had to finish everything, and the final finishing was to present himself in the temple.

Those records I gave you a while ago, is what happened after God raised him. In his resurrected body, he appeared to the imprisoned spirits that the Devil had enslaved.

He makes his final appearance in the temple. That's why she wasn't to touch him yet, for he had not yet ascended up unto his Father; had not yet gone into the temple to make the final declaration and payment where the master would come with the slave and get paid off. That is where Jesus went. This is how he paid off the Adversary in full. He went to

witness to them. Then he finally ended up in the temple.

The reason he could do all of this is because he not only was the *doulos*, but also the high priest of the temple who paid off. That is how the Adversary, Satan, the Devil, was fully paid off when he went into the temple as the high priest of the temple and paid him off.

The next great record is that of the ascension. God not only raised him when it was all finished and paid for, as far as sin was concerned, but bringing the final offering into the temple came on that, resurrection appearance day. Then the ascension.

Then the ascension in Luke 24:50, 51 and in Acts 1:9.

Then when he ascended, God seated him far above all principalities and powers, and then God gave him a name at which every knee must bow. (Ephesians 1:21 and Philippians 2:9)

Then came Pentecost. (Acts 2:4, 32, 33)

That is just a quick sort, of a synopsis, a quick run down of what the slave, the *doulos* of the true God really paid for our redemption, our manumission, our freedom from slavery.

Then after this, you get to the ascension. This is what Jesus Christ, a slave, did. Then you get to the “us” section.

Acts 2:32

Luke 19:10

“was” = were; past tense

“saved” = *sōzō*; made whole, complete

Luke 18:26b-30

All because of what Jesus Christ did.

When we finally end up here in Romans, I’m going to handle the most difficult thing that people always have problems with, and that is relative to grace and sin. If grace saves to the uttermost, then I’m free to sin all I want to because I’m still going to go to heaven. I’m going to handle those difficult things, talking about freedom and liberty, before we finish these verses in Romans. It’s right here in Romans, that all those great things settle in. Before I finish in Romans, I’m going to handle the whole teaching on grace, liberty, and freedom. Is grace a license to sin, or is grace simply the freedom to sin? There’s a fantastic difference between freedom to sin and license to sin.

Peter, a typical fellow, said we gave up all our fishing, we gave everything so we could follow you. Who then can be saved? It isn’t by giving up everything. It was by believing. He says no man who has left house or parents except he’s going to receive an abundance back. That is why, when this whole section of Romans lines up, it will end up with the rewards. Once you are born again of God’s spirit, you have eternal life, and you have the freedom to sin, but you never have a license to sin. Let’s say you take advantage of your freedom to sin. Do you still have eternal life? So what do you lose? The rewards; not only in the future, but you lose it now.

As an illustration, if you murdered someone and they catch you and hang you, that’s a reward now. The wages of sin is death. Then you not only lose the reward now, the joy in believing and loving and serving God, but you lose the reward of it in the future throughout all eternity. That’s how stupid some people are I guess.

Matthew 12:46-50

When he was born, he was not only salted, but also swaddled. He paid it all.

II Corinthians 5:17

I Corinthians 1:2

That's for us.

Galatians 2:20

In Jesus Christ, we have everything because we were baptized with him, circumcised, we died with him, we arose with him, we ascended with him, we're seated in the heavenlies in him, in Christ.

Ephesians 2:10

This is the *doulos*, and he is our brother.

Romans 8:29

Hebrews 2:11

Matthew 12:50

Mark 3:35

Luke 8:21

So we began tonight with Jesus Christ as a *doulos*. Then I showed you from the Word how he paid off in full, and how we become the recipients of that, the "us" section. That brings me to that statement I made earlier, that the natural man is born to live. When you are born again of God's spirit, you are born to serve, and serve is a word that comes off the word *doulos*. Serve, service, minister – all of these come off the word *doulos*. The natural man of body and soul, all he can do is just live. That's all. He cannot be a *doulos*, because in order to be a *doulos* you must be born again.

Ephesians 2:3

That's children of the Adversary, children of wrath, because the natural man of body and soul is a *doulos*, a slave of the Adversary. They are children of wrath.

Ephesians 2:4-7, 10

The life of a man is in the flesh:

Leviticus 17:11

Colossians 1:20-22, 25, 27

Romans 10:9

That is why you and I need this commitment to that decision. You make the decision and you need to make the commitment to be a *doulos* to God through Jesus Christ to that commitment because you confessed Jesus as Lord, not the Adversary, the world, or the things of the world. You have confessed Jesus as your Lord. That is why you need the commitment to your decision.

In Romans 6:18 is the answer for all who will to believe.

Romans 6:18

"servants" = *doulos*

Romans 5:21

See how clearly he has to be our Lord? He paid the full price. He covered completely, paid off the Adversary in full, so that man could be completely redeemed.

Romans 5:20**Romans 6:18**

This stresses the newness of ownership, plus life in service in newness of spirit.

Made free from sin in Romans 6:22, became slaves to God, you have your fruit unto holiness.

Romans 6:21, 22

What is the meaning of freedom? The liberty to serve him with all your heart, your soul, your mind, and your strength. That is liberty. As the Word of God says, you are not to receive the grace of God in vain to make liberty your green light to sin. As far as I am concerned, there basically has been a complete misconception of God's grace, which is almost unbelievable. The abuse that the born again believers make of the freedom and liberty that the grace of God brings is despicable and most intolerable, because for most of them, they believe that the freedom gives them the liberty or license to sin. And that is terrible.

Romans 6:1, 2

When you work this freedom business, you come up with these two questions. Is it liberty to sin, or is it the liberty or license to sin? Is freedom the liberty to sin, or license to sin?

Romans 6:15

Both Romans 6:1 and 6:15 say "God forbid." Not even be thought of. Romans 6:1; "shall we continue in sin that grace may abound? God forbid." Gentile, no trip. Romans 6:15; Jews, "shall we without the law of Moses continue to sin that grace may abound? God forbid."

It's sure something isn't it?

II Peter 2:1

Right in here is where I ought to read the scripture from Corinthians that you have been bought with a price. You're paid for. The *doulos* paid for it. According to the law of antiquity you are now solely the property of the god. You're a *doulos* of God in all truth and reality. You're absolutely free to do the things you will to do, but that will is conditioned by the God who owns you. If a slave of the god is under heavy penalty should he of his own free will go back to slavery again. See that? You belong to God. If you go back to the Adversary you become a slave of the world again, there's a high penalty. The wages of sin is death and all the rewards are gone in the present life and you get no rewards in the future.

II Peter 2:18, 19**Romans 6:16**

When you go back, to sin unto death, the penalty is heavy.

I Peter 2:16**II Corinthians 6:1**

Titus 2:11-14**Colossians 1:4-6**

The grace of God in truth produces fruit, which is set to your account now where you get blessed and feel like you're a wonderful man or woman of God. His blessings attend you making you more than conquerors, more than the abundant life, and with the gathering together the rewards throughout all eternity. When you're born again of God's spirit you have the liberty to sin. That I understand. The freedom. But if you utilize that freedom you and I are the losers because we lose the rewards.

Going back to the beggarly things the scriptures talk about, the outward ordinances, getting under the law again. I think the scripture says you've received the grace of God in vain. Sorry I expended all that energy on you, I think it says.

I do not believe any man has to work to sin. I think it comes pretty easy. You don't have to lay awake at night to think of a new way whereby you can commit one. I think all of us know this real well. This is why it's eternal life. There is the liberty to sin, but you lose the rewards. But there is never a license to sin under the grace of God. Never.

The freedom which God accomplished in Christ Jesus, in Christ Jesus as a *doulos* of God for you and me, grace is never a license to sin.

I'll give you some scriptures quickly.

You put off:

Ephesians 4:22

Colossians 3:8

Romans 14:13

You put on:

Romans 12:13, 14

Galatians 3:27

Ephesians 4:24

Ephesians 6:11

Colossians 3:10, 12

I Thessalonians 5:8

You must fit also Romans 14:22 and handle the weaker brother without strength in Romans 14:1 and I Corinthians 8:9.

No one gets a reward unless you participate in the game. The fellow sitting up in the bleachers doesn't get the trophy. If you expect to get a reward, you've got to participate in the game.

I Corinthians 9:24

In a foot race, only one can be a winner, but in the race of life, of the born again race to serve, everyone is a winner, if he'll run in that race everyone will receive a prize.

Today we talked about the five crowns that are taught in the Word. They are like trophies.

I Corinthians 9:25

That corruptible crown is technically a circle of garlands around their neck.

I Corinthians 9:26, 27

I myself should be a castaway from the rewards – is the text. Couldn't be a castaway to get rid of eternal life because then it couldn't be what? So what do you lose? The rewards. And the rewards are for throughout all eternity. Life here upon earth, we've got to be stupid if we believe that freedom is a license to sin, because you not only lose the immediate reward of the joy of the love of God, but you lose it throughout all eternity, which is a lot longer than the enjoyment of a few moments of sin upon this earth.

Philippians 2:16

Philippians 3:13

“forgetting those things” – Literally is “refuting or making null and void.”

Philippians 3:14, 15

That, I believe, is what Romans 6:1 through 8:39 is all about that I've set for you tonight, at least to a degree, about this matter of freedom. Is it liberty to sin or license to sin? You can see from God's Word that it deals entirely with the rewards. Life is too short compared to all eternity to blow it. I believe the rewards, both present and future, are the great key to the freedom we have in Christ Jesus, the super abounding grace of God to us.

ROMANS 6:15 - 7:6

May 15, 1979

I think the best way I know to cover Romans 6:15-7:6, is to give you the background or at least some of the things that are in my heart. Finally I'll read it with you and put it into the form in which I think it's possible to put it. Again, I just didn't take enough time, but I would have enjoyed giving you a literal translation according to usage. But I think after I share my heart with you tonight, all of you will be able to do it.

Romans 6:23

The wages of the law is sin, which is death. In contrast to it, the gift of grace is life, which is eternal. The law of Moses and all legalism that people endeavor to put upon us are both laws. The laws of Moses and legalism are both laws.

The absolute freedom of every believer from all legalism in any form is due to the reality of Christ dying for us and that we died with him. Complete fulfillment of all law by God's grace.

Romans 5:21

Grace reigns in life through the righteousness of Christ Jesus who gave his life for us that we might by grace have the righteousness of God which is grace, and of course, which is life. That's something that no law can give, no individual outside of Christ, no denomination, nobody can give.

Galatians 3:21, 22

Galatians 2:21

Christ is the end of the law according to Galatians 2:19.

Galatians 2:19

Christ is the end of the law to everyone that believeth.

Romans 10:4

One cannot be under a law which no longer is in existence. You cannot be under a law that has terminated.

Romans 11:6

Very few who have ever believed this in the history of Christendom. The logic of it and the truth of it is so simple and so fantastic. You cannot be under a law if there is no longer a law which exists.

I made the following notes which I think you might appreciate putting in your notes. On the left hand side you have law. On the right hand side you have grace. Under the law you have wages (rations); under grace you have gift. On the left hand side under the old covenant you have death. On the right hand side you have life. There is one word that describes the old covenant and the old period of time before the time of Christ, the word "do." Under the law you have wages, death and do. On the right hand side you have one word, "done."

Wages means the fruit. The fruit of sin is death.

Romans 5:21

Sin has reigned, past tense. “Reign” means have dominion. The wages of sin in 6:23 is death. The fruit of sin is death. Sin hath reigned unto death, Adam and the law, which equals the wages of sin in 6:23. Even so in opposition, grace reigns through righteousness unto eternal life by means – of Jesus Christ our Lord. Freedom for sin, from sin, and service to the true God of love go hand in hand. We’re born to live; we are born again to serve.

Galatians 5:13

We are born again free to serve. You will always be under some master. Every individual in the world is under some master. Man is always under some master. Israel in Egypt was under the mastership of the Egyptians. Israel, after they had crossed the Red Sea, were still under a master. It’s simply a change of masters.

Exodus 8:1

“lord” – Jehovah in relationship to His people.

They had been servants to Egypt, and here he says to let my people go. It’s a change of masters. That’s all.

Ephesians 2:3

Children of wrath – Remember that and watch the change of masters.

III John 2

A change of masters.

I John 3:2

It’s a change of masters. Children of wrath had a different master. Sons of God have a different master.

When the slave was sold to God, all he did was change masters. We are born again believers. We have changed masters because we are bought with a price.

I Corinthians 6:20

You have changed masters.

I Corinthians 7:23

Romans 6:16

Obedient believing describes who you serve.

Romans 6:17

Obedied from the heart, not just the head. Christianity is not a head trip. It’s an innermost part of your being trip. You obey from the heart, not just the head, or not just because of fear. The fear of damnation and all that junk is out. You don’t obey from fear. You don’t obey from your head. You obey from your heart. We as believers are to be molded. Molded means to be conformed to the image of Jesus Christ, God’s only begotten son. Obedience, our walk, our believing, indicates clearly the mold we are fashioning because of the master we are following. Adam was not forced to disobey, neither are we in the second Adam forced to obey. There is no compulsion or coercion.

Romans 6:19

If you yield the wrong way, you have what 7:5 says, bringing forth fruit unto death. If you

yield the wrong way, you'll have fruit unto death in your life.

Romans 6:21, 22

You have fruit unto holiness. It all depends on who you make your master.

In 7:5 it's fruit unto death; in 6:21, 22 it's fruit unto righteousness or unto God.

As I see the Book of Romans, there are four basic desires that keep popping up. One is worldly desires; another is fleshly desires; a third is ungodly desires; a fourth is good desires.

The great truth that Chapter Seven reveals is that death breaks all, without exception, the bonds of the law.

Now we want to begin in translation in Romans 6:15 and I'll give you this to the best of my ability and share it with you.

Through the years I've tried to read everything that the so-called great theologians have written on Romans. But I've worked so hard in Romans because I'm absolutely convinced that if you get Romans right you'll be able to get blessed in a lot of the greatness of God's Word. In order to do Romans you of course have to know Galatians because that corrects the doctrinal error, and you'll have to know Ephesians. I just want Romans to live for the Corps. If you just stay faithful on God's Word and work this, you can do far better than I've been able to do.

I was thinking early this morning that a man of threescore years and ten, what would he give to be a boy again. What I wouldn't give tonight to be back at twenty-five or thirty years of age. I feel sort of sorry for our country and world, because really what I'm sharing with you has been in the Word all this time, and somehow nobody has ever taught it or just didn't see it. As I look at the Word, it's so simple to me at times that the simplicity makes it real complex in so many ways because of the various facets that are involved.

I'm going to give you Romans 6:15 and following, but not a literal translation according to usage. Some of you are going to have to put it together, because it'll just fit like a hand in a glove.

Romans 6:15

"What then? shall we sin" – Literally, What then? are we to sin because we are not under the law but under grace, *charis*.

"God forbid" – Let it not even be mentioned, let it not be said.

Romans 6:16

"yield" – All the other words in the concordances, etc. give the word as "present." I understand the word "present," but I think "yield" is still a very great word. In my mind, to yield yourself is greater than to present. I understand this like the slave presented himself to the god in the temple. But in the depth of my heart it is more than presenting. It's yielding yourself to him, just unreservedly, just giving yourself to him. I am yours to bless and to be blessed. That's it.

"servants" – *doulon*; servants unto obedience. It's not just yielding yourself servants to obey. It's to yield yourself as slaves unto obedience.

"whether" = *ētoi*; an emphatic word

"righteousness" – right conduct; morally right in the sight of God; One master or the other.

Matthew 6:24

You cannot serve God and mammon, no two masters.

Romans 6:17

“thanked” – *charis*, grace; A better translation in my mind is “thanks be to God.”

“that ye were the servants of sin” – The word “whereas” has to fit in there. That whereas you were the servants, *doulos*, of sin. You were, past tense. It’s over with.

“but ye have obeyed” – But you obeyed from the heart by free will and an in-depth personal commitment

“form” – *tupe*, type, mold

You have obeyed from your heart, by your free will, your in-depth commitment, that form, that mold of doctrine which was delivered unto you.

The word “form” is very significant. When they cast certain pieces of materials for a stove, refrigerator, automobile, etc. they have a form, a mold, a type. Ye obeyed from the heart that mold, that form. The form is cut. It’s made whenever you put yourself by the freedom of your will and your commitment into that form of teaching.

“doctrine” – teaching, *didachē*; didactic comes from it

“which was delivered unto you” – literally it is translated “unto which you were delivered.” Obeyed from the heart that mold unto which you were delivered. You were delivered unto it in Christ Jesus. He took you there and put you in that mold.

In my mind the contrast in this verse expresses the absolute incompatibility of the license to sin on the part of a believer. To my mind it’s absolutely incompatible. There’s a freedom to sin, but not the license to sin, for you have been bought with a price.

Romans 6:18

“Being then made free from sin” – Literally, being freed from sin.

“ye became” – You were made bondslaves of righteousness

“Being freed from sin you were made bondslaves, *doulos*, of righteousness.

Romans 6:19

“infirmity” – *astheneia*, weakness

“members” – self

“servants” – *doulos*

“uncleanness” – impurity; *akatharsia*

“iniquity” – lawlessness

“unto” – *eis*

Members, servants to impurity and to lawlessness with the result or effect of a course of lawlessness.

“to iniquity unto iniquity” – Literally means with the result or effect of a course of lawlessness.

“even so now” – Those words are fantastic.

“holiness” – *hagiasmos*

I Corinthians 1:29, 30

II Thessalonians 2:13

God chose you *doulos* unto righteousness unto holiness.

I Peter 1:2

“sanctification” – holiness

There are no degrees of holiness, but there is a continued growth of progress therein in the senses world when you walk in the light as he is the light. He has made you holy, but you walk in it. There’s a growth.

Romans 6:20

“free from righteousness” – without righteousness; free in regards to or with righteousness

Romans 6:21

“fruit” – good results

“whereof” – *epi*, in respect of which

“end” – *telos*, end of the end

Romans 6:22

“fruits” – good results

“holiness” – *hagiasmos*, sanctification

“end” – *telos*

“everlasting” – *aiōnios*, off the noun *aiōn*, which is translated “age”

II Corinthians 5:1

“eternal” – *aiōnios*, throughout all ages

I Corinthians 15:53

That is everlasting life.

Romans 6:23

“wages” – *opsōnion*, which means wages, ration, because the Roman soldiers were paid off in food. That’s why that word means rations, but it’s translated wages.

Literally, sins just wages are death.

In contrast, but the gift of God is eternal life through Jesus Christ our Lord.

“through” – *en*, meaning in

Text reads “Christ Jesus,” and that’s right.

The wages, ration, of sin or sins just wages are death. That’s what we deserve. But, in contrast, the gift of God, *charisma*, genitive case putting the emphasis on God who gave the gift, His son, Jesus Christ. God’s gift is eternal life in Christ Jesus, in what he did. When he died, we died with him. When he was baptized we were baptized. It’s in Christ Jesus. You got to see that. Who is our Lord, our master? We have changed masters because we are born again. The wages, rations, what we deserve is death. No man deserves eternal

life. No man deserves even having one prayer answered.

But God's gift is eternal life in His only begotten son, in what Christ Jesus did for us. Christ Jesus who is our Lord. (Romans. 10:9) When you make him Lord, you prove it by speaking in tongues. What a tremendous reality.

Romans 7:1

"Know ye not brethren" – Literally, are you ignorant brethren. This has to be taken in connection with Romans 6:14.

Romans 6:14

Romans 6:3

You have to take Romans 7:1 in connection with 6:14 and 6:3.

Romans 7:1

"I speak to them that know the law" – "The" is cancelled.

"law" – *nomos*, used 190 times I believe in the epistles. I know it's used 23 times in this chapter alone.

"over a man" – over the man

"man" – *anthrōpos*, means man or woman

"dominion" – rulership

"as long" – for so long a time as he liveth

Romans 7:2

Previously in Chapter Six dealing with Gentiles; now it's so-called Jews, Israel.

"which hath an husband" – *hupandros*, which literally means under a man; for the woman which is under a man; subject to a man

"to her husband so long as he liveth" – Literally, to the living husband while living

"but" – in contrast

"if the husband be dead" – Literally, if the husband should have died.

"loosed" – Some translators translate that word as "freed." That is not right. The Greek word is *katargeō*.

Romans 7:6 it's the word translated "delivered." Romans 6:6 it's the word "destroyed."

She is loosed. I understand that word "loosed." Many translators translate it "discharge." She has been discharged from the law of her husband. This Greek word literally means, and should be known as rendering sin inoperative. The real true Greek word for "freed" is *eleutheroō*. That is the word that is translated free, freed or freedom. That Greek word presupposes a complete nullifying of what caused the original bondage. That's why this other Greek, word *katargeō* should never be translated "freed." It's translated loosed, delivered, destroyed. Loosed here in 7:2; delivered in 7:6; destroyed in 6:6. Same word. She has been delivered, destroyed, loosed from the law of her husband.

Loosed from the law concerning the husband

Romans 7:3

“married” – joined

“to” – to become for

“called” – *chrēmatizō*, which literally means because she takes on another man’s name

“but if her husband be dead” – Literally, if her husband die

“so that she is” – Literally, so that she may be no adulteress – not an adulteress

“married” – joined

“to another” – become for another

Romans 7:4

“ye also are become dead” – Literally, were made, or were put to death

“dead” – *thanatos*

You became dead to law.

“by” – through, by means of

“body” – crucified body, the death of Christ

Wherefore my brethren ye also were made put to death to the law through, “by means of the death, the crucified body of Christ. When he died we died with him. When he was circumcised we were circumcised with him. When he entered in the grave we died with him. When he arose we arose with him. When he ascended we ascended with him. When he was seated we were seated with him. Boy, what a revelation.

“that” – to the end

“married” – joined

“to another” – that we should become for another

“is” – was

“from the dead” – *ek nekron*; raised out from among the dead

“that” – *hina*, in order that

“we should” – we may bring fruit, the good results

“unto” – to

Dead to the law through the crucified body of Christ that we may bring forth fruit, good results, unto God through him who is raised from the dead. You see why the resurrection becomes the great fulcrum of Christianity? Not his death but the resurrection. All men die, but only one has been resurrected, and that’s God’s only begotten son. That’s why Romans 10:9. Resurrection is the proof of it all, for with the resurrection you can confess with your mouth Jesus as Lord and believe God raised him from the dead and thou shalt be saved, which is Christ in you, the hope of glory. When you have that Christ in you, you manifest it like Acts 2:4 by speaking in tongues. Speaking in tongues is the external manifestation of the internal reality and presence of Christ in you, the hope of glory, because God raised him from the dead. That’s Romans people. Really something.

Gave up one that we should become for another, even to him who is raised from the dead, bring forth fruit to God.

Three different things in this section. First you have the husband and wife illustration of

which the husband represents the law, and the wife our old self. Then you have the death of the first husband and in contrast you have the death of our former self in Christ. When he died we died with him. Thirdly, you have the wife and the second husband, which is the believer and Christ.

Romans 7:5

“flesh” – *sarx*; like saying when we were under the law

“motions” – passions; *pathēma*; usually translated “suffering” or “affliction.”

For when we were in the flesh, like we were under the law, the motions of sin, the sufferings of sin, the afflictions of sin. I don't think that is a good translation. I think passions is fantastic. The passions of sin.

“which were by the law” which were called out, brought forth, produced because of the law. In other words, the passions of sin which were in the flesh

The reason I understand this, and I think the word “passions” is so fantastic, and I would translate it, “the passions of sin which were by the law, called out, produced because of the law.” Of the passions of sin which were in the flesh produced because of the law.

“did work” – wrought

“to” – *eis*, unto

The reason I like “passions,” and I think that word is so fantastically accurate for “motions,” is because passions reach a point of no return. From a sexual point of view, you get yourself to that certain place of passion and it reaches a point of no return. You reach that certain point and you have an ejaculation. That's this word passion. It reaches a point of no return. The law did work in our members, passions of sin, which were by the law, the old covenant, the old law, in the flesh wrought works in our members, just like passions reach a point of no return. If a clergyman preaches on sin, what's his congregation going to do? Sin. You keep telling people they are all sinners and are no good, what are they going to produce? Sin and no goodness. Boy, I understand the verse. I don't know if I can teach it to you, but I'm doing my best to teach it.

It's translated sufferings and afflictions generally. Suffering has to be the consequence. Affliction has to be the consequence. Like in sex, the passion that reaches the point of no return, the consequence would be the baby. That would be the sufferings and afflictions. That ought to communicate.

That brings forth the results unto death. The law was really something. When you're honest and think of the laws that were set on you, the greatest joy you had was to kick against them. Try to break them. Whenever someone would put some on you, human nature is to do what with it? But if someone loves you big. enough, love is not a law in the sense of being negative. It's having respect for you and an inner heart feeling of your greatness. Your natural tendency will be to live up to it. If your mother and father believed in your integrity, you would do your utmost to keep that integrity secure for them, even though at times you may have blown it. But when you did, you felt like a heel and you know it. If your daddy and mommy really loved you and you loved them and you were tender with each other, you'd do your best to live up to their expectations.

Romans 7:6

“delivered” – *katargeō*, discharge; I don't think the word “discharge” is strong enough. I

like the word “delivered.”

The Adversary said for it was delivered unto me. I wonder if that is the word, same word. Check it for me. (Tell Walter to check it out when he gets to Muenster.) I can understand why perhaps it could not be. But it would be great in a way in one sense. Perhaps the reason it would not be is because this word “delivered from the law” it’s not the law that died. It is the believers in Christ who died to it. That’s the accuracy of it.

The law still was there. It’s not the law that died, but the believer in Christ who died to it. Delivered from the law that being dead, having died.

“wherein” – in which

“that being dead wherein we were held” – having died to that in which we were held

“that” – so that

“we should serve” – Here it’s a change from marriage, husband and wife, to service. Born to live; born again to serve.

“that we should serve” – that we may serve; freedom of will

“newness of spirit” – Not because the law said you had to, but because you died in Christ you were resurrected in him. Therefore you now may serve in newness of spirit.

“oldness” – *palaiotēs*, which means serve in the old man; not in the old man; in the old mind

But serve in the new man, new mind, putting on the mind of Christ. Not in the old man, the old law of the letter.

“letter” – *gramma*

Matthew 23:23

We do not serve in the oldness, the old man, of the letter. They, in the law, had passions of sins. It got so devilish that if you didn’t give the right weight you felt condemned. You’ve omitted the weightier matters.

II Corinthians 3:3, 6

The letter of the law will always make you less than what you really are in Christ Jesus. If you’re sold out to God, you dare never allow anybody to put you under any form of legalism. The law is legalism and all legalism is law. You are to live by the spirit of life in Christ Jesus. What a tremendous greatness God reveals in the Book of Romans.

Galatians 2:20

ROMANS 7:7-12

July 17, 1979

Romans Chapter seven, verse 7 through 25 is really a complete whole. However, the division of Romans 7:17-25 is Romans 7:7-12, and it is those verses that I want to handle with you tonight. I think we've had great years in the Corps working the Word, and maybe every year you think it's the best. I have felt that our work, in the book of Romans this year has been just fantastically fantastic. I think perhaps it's been the most comprehensive and detailed work that has ever been done in the book of Romans. At least I would like to think so, and in reality, I'd like for it to be that.

Here, in the seventh chapter of Romans, we are dealing with the most controversial section of scripture in the Bible. It is not only the most controversial, but it's the most misunderstood and the most neglected section of the Word of God because they've had great difficulty with it. There has been great controversy between the legalists and the liberals over this section. The real truth is most people just don't like to touch it. They walk away from it. They read it and then they don't do anything with it. But I set some of the great principles for you in the last teaching session, or the last two teaching sessions that I simply will have to walk into tonight without any detailed explanation of it.

Romans 7:6

The walking in newness of life and serving sin are absolutely incompatible. We have been delivered from the dominion of sin and from the dominion of the law. Those two are not identical. They have a lot in common, but they are not identical. The dominion of sin and the dominion of the law. They are both accomplished in our union with Christ Jesus, yet there is a great vital difference between the dominion of sin and the dominion of law. As I said, serving sin and living in newness of life are incompatible. The deliverance from the dominion of sin, which Christ accomplished for us, and then trying to serve sin and live in it afterwards is totally incompatible.

Secondly, the dominion of the law, the fulfilling of the law, that dominion of the law, the fulfilling of it is when we walk in love. Walking in love is the fulfillment of the law. The first and great commandment, remember? I think that came after the fellow said I've kept everything, I've done everything. Jesus said you love God with all your heart, soul, mind and strength. That is the first and great commandment. I John tells you the same thing. It's walking in love that gives you the deliverance from the dominion of the law. It's the fulfilling of the law, not the letter of the law, not the dominion, but the love of it. That law is holy, it's just and it's good. It says so in verse 12, which we'll conclude with later on tonight. The law is holy, just and good.

Romans 8:4

"righteousness" = *dikaiōma*; the requirement of the law; translated "ordinances," "judgement," "justification." It is used 10 times in the New Testament.

Romans 7:6

"oldness of the letter" – It's talking about the oldness, the law by the letter in verse 6. Not in oldness of the letter. You can walk by the letter of the law and not have one ounce of love in your heart. I'll show you that later on. You can fulfill the whole law and not have one ounce of love in doing it. So we serve in newness of spirit and not in the oldness, the law, the letter of the law. You can carry out the letter of the law and not have any love of

God, no compassion, no sympathy.

Romans 7:7-12

Just by a sheer reading of it, your mind will immediately say that it is a real difficult section. For most of you, your mind is still all screwed up on it because you don't understand it. You're just reading words. It's one of the most controversial sections in the Word of God, one of the most difficult, one of the most misunderstood. As some believers might think that grace gives them an excuse for sin, so some believers might think that the law is incompatible with the holiness of God and God's ability to save. This section of God's Word repudiates that, and it does so by a series (Paul does it by revelation) of logical deductions which terminate in verse 12.

Romans 7:7

Romans 3:20

Romans 4:15

If there was absolutely not law, with the emphasis on the word absolute, there could absolutely be no transgression. But there has never been a time when there has been no law. Before the giving of the Ten Commandments, there was a law. It is called in the Bible, the unwritten law. It is still law.

Romans 4:14, 15

There has always been law. But before the giving of the law at Mt. Sinai, it was referred to as unwritten law.

Romans 7:7

“nay” = howbeit

“I had not known sin” – Literally, “I would not have realized it to be sin as such to the degree of guilt.”

“but = if not

by the law – Now that makes it simple.

What shall we say then? Is the law sin? God forbid. How could the law be sin if God gave it? If God is righteous and just, then God gave it, then that law could not be sin. That is axiomatic. Howbeit, I would not have realized it to be sin as such to the degree of guilt if not by the law, if the law had not been given; for I had not known lust.

“for I had not known lust” – This shows the nature and degree of sin and guilt. It uses a concrete example, lust. I would not have known, recognized lust. And it uses lust in the sense of the old nature, the old man.

“except” = if not

It is the law that made them cognizant of sin and the degree of guilt. Sin is the foundation, the old nature, the old man, dead in trespasses and sin. That's the foundation. Lust, or the old man nature, is simply the manifestation, evidence, of that old nature. Do you understand? That is why throughout this whole section, you'll see the renewed mind. Without the renewed mind, you will always be in the dominion of sin and under the dominion of the law. This is the great section on the renewed mind. I will not be teaching it at the Rock of Ages because it is too far beyond what you can catch at the Rock. But to the Corps, you ought to be able to handle it. That is why I'm teaching it to you. It is renewed

mind all the way through.

“If not the law had said, Thou shalt not covet.” First part said not known lust. Thou shalt not covet. To covet is a strong desire. It is the old man nature, a strong desire. You know, to put himself under bondage, under law, or to so kick the traces that there is nothing at all that he has to do, because it started by saying grace gives them an excuse for sin. That is this great seventh verse.

Romans 7:8

This is the second argument here, “taking occasion by the commandment.”

“occasion” = *aphormē*; comes from *apo*, meaning away from, and *hormaō*, which means a base of operation. It is used in war as the main base of operation for the extension and the execution of the war, carrying it out. That is its usage. It is a base of operation.

But sin, taking occasion, the base of operation by the commandment. This word is used in II Corinthians 5:12

II Corinthians 5:12

II Corinthians 11:12

Galatians 5:13

See how when you work the Word it clarifies it. You just study the other usages in context. Many times it gives you great illumination, adds a great deal of knowledge to your heart and understanding.

I Timothy 5:14

Bullinger, I think, translates this “opportunity.” I don’t think that it is a strong enough word. I do not think it’s the in-depth greatness of the integrity and accuracy of the Word. I think the word “base of operation” is much more solid than opportunity.

Romans 7:8

But sin, taking (“*lambanō*”-ing) a base of operation in the war between the old man nature and the new man nature, newness of life, dominion of sin, dominion of the law. A base of operation. And it’s a war. You are always fighting the old man nature because you are putting on the mind of Christ. To the end we have the renewed mind, we have a base of operation against the enemy, which is the old man nature. Understand? But if you’re going to walk by the flesh instead of the spirit, if you’re going to walk by the letter of the law after you’re born again, then your base of operation for the war will be the old man nature. That’s why people always fight. That’s their base, old man nature, legalism, old law, old this, old that. That’s their base.

“wrought” = *katergazomai*; It’s not translated that way in the King James. It means “working to the end of the far reaching effects, or results.” But sin, taking, “*lambanō*”-ing, a base of operation by the commandment, work a far reaching result.

In verse 13, it’s the same word that is translated “working.”

Romans 7:13

Romans 7:15

I don’t see it. I thought I knew it. I looked at it. Missed it. I ought to check it. I need a Greek text to check it. “That which I do” would be it.

Romans 7:17

“I that do it” – Same Greek word.

Romans 7:18

“bow to perform that which is good” – Same Greek word.

Romans 7:20

“It is no more I that do it” – Same Greek word.

That is the word translated “wrought,” literally meaning working out a far reaching effect. I can see now that I should have taken more time and done a literal translation for you.

Romans 7:8

But sin, having a base by the commandment, working out a far reaching effect. Beautiful. See, it’s the principle of sin that is being handled here. Without a law the sinfulness of sin is never fully realized or understood.

“concupiscence” – Basically, the same as lust, an old man nature desire.

I said to you earlier that you could carry out the law line by line and word by word and have no love doing it. That is simply external conformity and that is why the law cannot give salvation. By the law can only be the knowledge of it – It cannot give you eternal life.

Philippians 3:6

He had an external conformity. He carried out the law legally. But to carry it out legally and to have the love of God in your heart many times pulls apart. He carried it out, but he was completely wrong.

Look, under the law, they were to tithe. You could tithe without having in your heart the joy of giving. If you gave your tithe, would you carry it out? But if you are real angry about it, teed off, you still would have fulfilled the law. But that is where the greatness of all this shows up in here.

Romans 7:8

But sin, taking occasion, wrought in me all manner of desire to lust.

“for” = apart from

Apart from the law, sin is dead. Not “was,” but “is.”

I said that without the law, the sinfulness of sin is not fully realized or understood. A man can have an external conformity to carrying out something but in his heart he is bitter, negative, everything else. Didn’t Jesus say to the Pharisees that they carried out the tithe even to the degree of the mint and anise, or whatever it is, but they omitted the weightier matters of what? What were they? Right. See that? What a tremendous section in the book of Romans.

Romans 7:9

“for” = and

He was physically living before he gained a knowledge of the law. I was alive without the law once. He didn’t know how far off he was. That’s how he was alive. People today do not know how far off they are because they do not know the accuracy of God’s Word. They think they are right. But once you show them the greatness of the Word, they see

how far off they really were.

He's really setting up something real beautifully here.

But when the commandment came, sin revived. When the law broke in upon my understanding, upon my awareness. That's when sin revived, came to life. "That's when I recognized it" is the literal translation of it. He never knew how dead he was until he saw the what? Then he realized that he recognized for the first time how dead he was. And that is why it says, "and I died," meaning, knowing that I was separated from God. It is spiritual death. He didn't die physically. He became knowledgeable of his separation from God. Of the law, he said he was blameless, but he was totally dead. He just didn't know how dead. Then it broke upon him and gave him an understanding.

Boy, it's just the truth of Paul's experience like on the road to Damascus, all of those other things that happened to him. Then, the renewing of the mind.

There has always been law, either unwritten or written. Today we walk by the spirit of life in Christ Jesus. It is also law. Until you see that, you just don't know how far off you are. Israel, the law. Then they were able to recognize how dead they were without God, and how separated they were from God. But they prided themselves, like the Pharisees, on tithing, mint, anise. Remember all of that? They kept the law mentally. They washed their hands.

Remember the statement to Jesus, "Your disciples do not wash their hands"? They carried out the letter but they lacked the heart. And without the heart, the letter is meaningless. That is what this great section of Romans says.

Romans 7:10

"And the commandment, which was ordained to life."

"to" = unto

"And the commandment, which unto life, I found unto death"

Was itself found of me to be death. Why? Verse 11

Romans 7:11

"taking" – finding; *lambanō*-ing

Just like verse 8 – for sin, taking occasion

This verse 11 is like a parallel to verse 8.

"deceived" – Same word that in Hebrew and Aramaic in Genesis 3 is translated "beguiled." It is the Greek word *exapataō*, which is the intensive form. What in Genesis 3 is said of the serpent who beguiled Eve, who deceived her, and there it's the intensive form also, is said here of sin.

For sin deceived, beguiled us. And by it slew up. Dead in trespasses and sin, without God and without hope.

Romans 7:12

"wherefore" = so that

The law is holy. Why is the law holy? Because it came from God, who is Holy (capital "H"). No impurity.

“and the commandment” – like the Ten Commandments, holy and just and good. Why? Because it came from God who is Holy. That is why the commandment has to be holy. It is from God.

“just” – righteous

The commandment is not only holy, but it is also righteous, right.

And finally it is good.

Where is that scripture where Jesus says there is none good but my Father?

Boy, that’s how this first part of this last section of Chapter 7 of Romans finishes out in verse 12.

Matthew 19:16

There is none good but God. Then Jesus could not have been God! Just another verse.

God is Holy; God is Righteous; God is Good. That is why the law, the overall law, is holy and the Ten Commandments of Mt. Sinai, the giving of them, was holy, righteous and good, because God gave it. None good but God.

Quite a context, the rest of Matthew 19. None good but one, God. So that the law is holy. Salvation is not by the teaching of the law. Paul kept the law and was dead. All of us are dead in trespasses and sins because of the dominion of sin, as well as the dominion of the law.

Well, those are verses 7 to 12 for this, the great closing session of this year for the Corp, and I think it’s tremendous because we again end up with God, who is Holy, who is Righteous, and who is Good. And I’m real thankful to God because for most people, God is not good, He’s a meany. He makes people sick, He injures people, He hurts people. But isn’t it wonderful to know that the true God and Father of our Lord Jesus Christ is Holy, is Righteous, and He is Good.

None good but God. By the way, that word “good” literally is “to benefit you.” Beneficial is the word. Holy, righteous, beneficial. It benefits you, the recipient, the believer. That’s the greatness of this section to the best of my ability and understanding.

ROMANS 7:13-25

September 4, 1979

We closed the Corp teaching for the year 1978-79 from the spiritual hayloft of the second floor of the barn at Camp Gunnison, The Way Family Ranch, Gunnison, Colorado. And I closed with Romans 7:12 where we read, "Wherefore the law is holy, and the commandment holy, and just, and good." I opened this year of the Corp, 1979-80, with one of the most misunderstood and controversial sections of God's Word in the whole Bible, Romans 7:13-25. Perhaps it is highly Providential that we open this decade Corp, the Tenth Corps and Family VT, highly Providential because this section of God's Word deals in great depth with the truth regarding the renewed mind, and the key to power, or the battle of the senses versus revelation believing, or the battle of the old man against the new man. Let's read Romans 7, beginning with verse 13.

Romans 7:13-25

The primary will of God for every believer is many times Corp, far removed from its outworking in the life of the believer. The ideal, the Word of God and the will of God, and the experiential for far too many believers, may be years apart. For instance, Israel, when God told Moses to tell the children of Israel that it was time to leave Egypt for the promised land, and that they were to exit, he told them they were to cross the Red Sea and go into the promised land. So when Israel exited from Egypt, they did cross the Red Sea. Even though they were to move quickly into the promised land, which was the Word of God and the will of God, the primary will of God, they never moved in quickly. Instead, it took them forty years to get into the promised land. So the ideal, the will of God, the ideal will of God, the Word of God, was years separated from the reality experientially of the fulfillment of that Word in their life.

This is the record of Romans 7 that I just read. The delivered believer, should immediately, after he is born again, possess his legal sonship rights, the more abundant life, more than conquerors, I can do all things through whom? Christ which strengtheneth me. At the name of Jesus, every knee must bow, heaven above, earth beneath, waters underneath the earth. Every believer should claim and use his God given abilities immediately. This is the primary will of God. This is the Word of God to the believer, to use his power of attorney when we are born again, at the moment it is true. Beloved, now are we the sons of God. It is Christ in us, the hope of glory. It is Christ as our intercession. He makes intercession for the saints according to the will of God.

It is being filled with all the fullness of God. But the practical experience, as I have observed it throughout the years and as I see it in the Word, for most believers, indicates a different route of travel. Why? Because our old man is not quickly enough replaced by the new man. And so we remain in the captivity of the law of sin that resides in the body of the old man, continuing to have its outworking through man's unrenewed mind.

The tendency for most believers, after they are born again, is to continue with the added Life that they have, to work on themselves, to subdue the flesh by better works, by better habits, by rules, by regulations, by resolutions for holy living. Always subdue the flesh. They are ignorant of the truth experientially that the old man unrenewed mind knows no rules. One is the law of sin and death; the other is the law of the spirit of life in Christ Jesus, newness of life. Instead of simply and believably just reckoning the old man dead, to have died with and in Christ experientially, many continue seeking to put it to death.

Instead of reckoning the old man crucified with Christ, we continue to believe that we must crucify it for ourself. But Corp, God crucified it once and for all with Christ, and once is enough. It cannot be more. It cannot be crucified again and again He had DONE it in himself on Calvary.

Romans 6:6

“old man is” = old man **was**

The old man was crucified. If he was crucified, he can't be crucified again. He is crucified, that settles it.

Galatians 2:20

It's past tense. It is over with.

Galatians 5:24

It has been crucified for them.

Galatians 6:14

Colossians 2:6-17

Hebrews 9:11-14

And now, in spite of the conflict between the old man unrenewed mind and the new man renewed mind, in spite of the flesh, the old man, lusting against the spirit, the new man, in spite of the fact that the flesh and the spirit are contrary one to the other and contradict each other so that we cannot do the evil that the flesh, the old man would have us 'do, and we thus also do not do the good which the spirit, the new man, would have us to do, we still have peace with God. We have rest for our soul. We have passed from death to life. The conflict may be actual, experientially ever present with us. But having died with Christ, the law of sin and death has no longer dominion over us. We have passed from death to life. We have more abundant life. We are more that conquerors. And there is therefore now no condemnation to them which are in Christ Jesus.

I believe that the learning of the great lesson of life, at least one of the great lessons of life, is that the old man is so evil and bad that nothing can ever improve it; and the new man is so perfect, that it needs no improvement. The change occurs when we are transformed by the renewing of our mind. I believe that perhaps Galatians 5 capsulizes for every believer, this entire section of Romans 7:13-25.

Galatians 5:16-18

I think that capsulizes the whole difficult section of Romans 7:13-25. And one of the greatest things we have to maintain in our life is the stability and growth on the greatness of God's Word, and endeavor in our life to make the reality of the Word that we know come into concretion for us a truth now. That it is no longer the ideal is over here, and the reality of it experientially becomes ours twenty years from now. If you are born again of God's spirit, you are a son at that moment. Sonship is not dependent upon how long you've been in. It is dependent upon birth. The youngest son in the family has the same rights, privileges, and responsibility as the oldest son. Therefore, it is not a matter of the Word or the will of God any longer. It is a matter of believing it, utilizing it, so that the law of sin and death no longer has that power over us, the captivity is no longer enslaving us. We are not subduing the flesh. We are putting on the mind of Christ, working the Word, believing the Word and walking on that Word. And that will also require some prayer.

ROMANS 8:1-4

September 11, 1979

We're going into Romans Chapter 8 tonight. I believe that Romans 8 is the renewed mind on the walk of God His son, which is now ours and it should be our walk. It is the renewed mind walk. In the beginning in the record in Genesis, God never forced man to disobey Him. Nor is man forced today to obey Him. Every man has to make up his own mind by the freedom of his own will. The more you develop this thinking and understanding of the true God, and that He gives freedom of will and makes each individual responsible for his or her decision, the more the greatness of the truth of the one God will become manifested in your life and you'll be real thankful. The other side of the coin is always possession, the Adversary, possession one way or another.

In the Corps, like in the Word we talk a great deal about a servant, a *doulos*. To be a servant implies absolute obedience.

Romans 6:16, 17

Obedience must be by free choice, free will of the disciplined one, and it must be with love. Love without obedience is hypocrisy. Obedience without love is slavery. The best I understand the discipline of obedience is that it simply is an outward evidence, it's an indicator in your body and life as to whose servant you are.

In Chapter 7 of Romans, 13-25, which we handled with the Corps in our opening session last week with the decade Corps, that's the tenth one, there are seven references in those verses to the word "will." The Greek word is *thelos*. All seven of those references in that section are for good, never evil.

Romans 7:15

"would" = will

Romans 7:16

"would" = will

Romans 7:18

"will"

Romans 7:19

"would" = will (2 times)

Romans 7:20

"would" = will

Romans 7:21

"would" = will

Seven times, Corps, that word "will." This is why I taught you a little while ago about freedom of will, the right to choose, the freedom of choice. Never let anybody control your mind. You just don't allow it. You have to have freedom of choice to make a decision.

Romans Chapter 8 I feel is the great pinnacle of all truth of deliverance, of sonship, and when you do Romans 8, it's like standing at the top of that pinnacle and viewing the

promised land of the greatness of God's revelation and His Word. I thought of it today in light of when God took Moses and showed him the promised land, took him on top of the mountain and showed him the promised land. The reason they did not enter was because of unbelief. Romans 8 is like that. **It's the pinnacle of deliverance. It's the pinnacle of sonship.** The only reason people have never entered into it is because of their own unbelief. Again working the greatness of this Word for this particular Corps session, I was thinking how far below par we as Christians have been taught to live. And this is because of our environment. It's because of the people who have raised us. It's because of the schools we've attended. It's because of the teachings we've had. In looking at Romans 8, I see that all of this again revolves around God's son and our sonship identification with Christ.

I do not know if this is all there is to Romans 8, but I look at Romans 8 in the light of seven divisions, and all seven divisions of Romans 8 **pattern around His son Jesus Christ and the sonship we have because of him.**

Seven Divisions of Romans 8:

Romans 8:1-4	"son" = <i>huios</i> (Verse 3)
Romans 8:5-14	"son" = <i>huios</i> (Verse 14)
Romans 8:15-17	<i>huiiothesia</i> - sonship, adoption (Verse 15)
Romans 8:18-21	"sons" = <i>huios</i> (Verse 19)
Romans 8:22-28	<i>huiiothesia</i> – sonship, adoption (Verse 23)
Romans 8:29,30	"son" = <i>huios</i> (Verse 29)
Romans 8:31-39	"son" = <i>huios</i> (Verse 32)

I'm quite confident that the entire chapter revolves around these great seven perfection divisions of this word "son" or "sonship."

Another amazing thing about the eighth chapter is the fantastic usage of the word "body" or "flesh" as over against spirit. In Verses 1-16 of Romans 8 the word "body" or "flesh" is used thirteen times. The word "spirit" is used twenty-six times. Sixteen verses. We have to have ears to hear.

The thing to do is just check it yourself and read it sometime and mark them or check them. I think it's only once that "body" is used for "flesh." Thirteen times in the first sixteen verses "body" or "flesh." Twenty-six times "spirit." This becomes very important when you see this in the light of our walk with God, the renewed mind walk.

Our experience is not the foundation for our believing or our faith. Experiences at best illumine the past, what God did. For instance, God's Word and will for Israel was direct and immediate procedure into the promised land. Then why did it take them forty years to get there? It wasn't the primary will of God for them to take forty years. The primary Word and will of God was promised land. Led them through the sea, took them forty years to get there. Why? The Bible says **because of their unbelief.** That's still what keeps people out of the promised land of God's Word today, their own unbelief, because you have freedom of choice, you have freedom of will to make up your mind. Most of us continue to be conditioned by our environment, by community, by what some intellect says rather than what the great intellect God says in His Word. So we drift along on the misty flats.

Romans 8:1

This is a direct transition from Romans 5:21.

Romans 5:21

Chapters 6 and 7 are definitely a parenthesis. So Romans 8 is a transition from Romans 5:21.

Romans 8:1

“which are” – Another translation says “who live in union”

There are three great words that you must understand and be knowledgeable of to get into the depth of the spiritual perception and awareness that’s available in Romans 8. The word “condemnation,” “justification,” and “righteousness.”

Romans 8:1

“who walk not after the flesh, but after the Spirit” – In the oldest uncials in extent, it stops with the word “Christ Jesus.” Some of the other manuscripts add “who walk not after the flesh” and then stop. Then there are some that add “after the Spirit,” but they are very late. I think men like Bullinger, Welsh, others believe the words “who walk not after the flesh, but after the Spirit” in Verse 1 are an interpolation added from Verse 4.

I do not know what to say to you about it, because there’s a great variation. I believe I can show you something here that would tie it all together for you and it would be the truth of God’s Word, but I have no specific text to back it up with. But since they are all screwed up, if I got all screwed up, it would just be one more person all screwed up. Look at Verse 1 and watch this very carefully now.

Romans 8:1

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh”

Romans 8:4

“That the righteousness of the law might be fulfilled in us, who walk after the Spirit.”

No condemnation to them which are in Christ Jesus who walk not’ after the flesh, that the righteousness of the law might be fulfilled in us who walk after the Spirit.

That, I believe, ties Romans 8:1-4 together. But you can leave it in the text if you like, because I can handle it and perhaps will handle it. I’m thinking about it anyway.

There are manuscripts that do not have those words in Verse 1. However, every known manuscript that we have access to and knowledge of has those words in Verse 4.

Romans 8:1

“Condemnation” literally means the thing the law requires or demands. It’s the sentence. It’s death. Where the law is broken and when the law is broken, the just requirement of the broken law is death.

Romans 1:32

“judgment” = just requirement; Someone translated it “righteous sentence.”

dikaiōma

There is a teaching that Jesus Christ set us free from the law so that we could carry out the law. That’s a bunch of baloney. We are not set free from the law so we might fulfill the law, because we stand above the law. We stand on a higher plane than the law, because the love of God in the renewed mind in manifestation is the highest plane there is. No law needed. If you love God and love your neighbor, you could do as you fool please because

you'll always please God in whatever it is.

You're walking the walk of love which is the renewed mind. Our justification is by the righteousness of God in Christ Jesus apart from the law of sin and death. This word that deals with righteousness, justification, the root word in the Greek is the word *dike*. In the Critical Lexicon and Concordance of Dr. Bullinger page 940 at the back, I'm going to show you some tremendous things that you will have to be knowledgeable of.

The root word is *dikē*, but it starts above that with the word *dikaiokrisia*. It is translated in King James righteous judgment once, and that's a noun. Then you have *dikaiōs*, which is the adjective, and this word is translated "right" five times; "meet" twice; "just" thirty-three times; "righteous" forty-one times. Then you have the noun *dikaioōnē*. That is translated "righteousness" ninety-four times. Then the verb *dikaioō* is translated "justify" thirty-seven times; "justifier" once; "free" once; in passive "justify" once; "be righteous" once. Then the noun *dikaiōma* is translated "judgment" twice; "ordinance" three times; "ceremony" once; "rite" once; "righteousness" four times; "justification" once. The adverb *dikaiōs* is translated "justly" twice; "righteously" twice; "to righteousness" once. The noun *dikaiōsis* is translated "justification" twice. The noun *dikastēs* is translated "judge" three times. The noun *dikē* is translated "judgment" twice; "vengeance" twice; "be punished" once.

That word is so fantastically interesting that we're going to spend a little bit of time looking at it. What's the total number of times there? 244. Those are a lot of words to look up and check out. But if it's the Word of God it has to fit like a hand in a glove.

This section in here will be very foundational to all the understanding I believe that comes up as we go through Romans and finally some day when you really get into Ephesians this is all basic work you will have to understand to handle Ephesians.

The product or result of justification is righteousness. The result of being justified by what God did in Christ Jesus, the result of your justification is righteousness. How did I get to all of this? I believe God is the standard of all righteousness, and that Jesus Christ by his life and by his death, always doing the Father's will, always carrying out the truth of God, fulfilled all claims that are right. So to justify is to make right, with the emphasis on the making, which Jesus Christ did by his life. It is to make just, to vindicate. These I believe are comparable synonyms to communicate to your mind.

To acquit, to make guiltless, blameless, innocent, to pardon, to prove and show to be just, to prove qualified or surety. To prove qualified. Jesus Christ proved himself qualified by always doing the Father's will. He who knew no sin became sin. He was not sin. He took it on himself. He proved qualified. Boy, when I saw that I got real excited about it.

Then the word surety blessed me because there's a reference in Hebrews that uses it. To justify is to make right. But to justify is to prove qualified or surety.

Hebrews 7:22

He proved his quality. He proved that he was qualified to justify. And he is the surety, the guarantee, the absolute proof.

Hebrews 7:24, 25

See how important this becomes, because if we are one iota not justified, then he is not able to save to the uttermost. He proved qualified, the surety. He did make right. He did make just, able to save to the uttermost.

Hebrews 7:27

Once, that's why he's the surety.

Justification for all men in actuality is a standing. Righteousness, for all believeth experientially, is a state until believed. Jesus Christ, a complete savior by his life and by his death, justified all men without exception. For whosoever will may come. In God's working in Christ Jesus and Jesus Christ always doing the Father's will, he justified all men. He paid the price. He covered the law of sin and death for all men. But it only becomes yours when you believe unto salvation and that is the righteousness of God. Until that time it's just a state. It becomes yours when you believe it.

Another thing you must do is distinguish between death to the guilt of sin, and death to the power of sin. Fantastic difference. **Every born again believer at the present moment, is not yet freed from the presence or the influence of the power sin, but every born again believer is freed now from the guilt of sin and its condemnation.** The total freedom for every born again believer comes, however with the return of Christ, the redemption of the body in Romans 8:23.

Whenever you're in the Corps, the idea behind the Corps is not kindergarten stuff. When I teach Corps, I expect you to be qualified. You make yourself qualified by being students of the Word. All of you that are in the Corps go back and pick up last year's work in Romans. Look at that stuff and put it in your heart and mind. You see, after almost forty years of working the Word it takes me, for example, today I started at 4:00 a.m. working this and worked all day on this. If I have to work this hard to set this in front of you, you're not going to master what I teach you the first night you sit in here. It's going to be something you're going to have to drive.

One of the things I do with the Corps, I make it so simple for you. Things that are difficult for me to work out and for other men to work out, I put in a language and into a form that you can easily understand. You can appropriate this and make it yours quicker than some of us have been able to work it out. Just like now, I finish teaching here tonight, but immediately tomorrow my mind starts on next week's session. But when that stuff jells in my heart and life and I see it again, you're just constantly working it in your mind, day after day, these are the thoughts you have when you're out digging ditches or messing around. You still come back to the Word and let that word dwell in you. It jells, you let it simmer on the back of the oven for a long time, until finally it's ready to go.

Romans 8:23

“adoption” – sonship

You and I have sonship now. But that body I see there in front of me is not His son. What I don't see, which is Christ in you the hope of glory, the fullness of the holy spirit, that is your sonship. It's called the inner man. Called the new man. But with the return of Christ when that total freedom comes, that's this redemption of the body, which is a new body fashioned like unto his glorious body, Philippians 3:21 says.

There's very little known about that body. The Word doesn't say much. But I do know it could be on the road to Emmaus with that new body and then pass through locked doors for fear of the Jews where they were hidden and stand in their midst. Then he could be down on the Sea of Galilee where they were fishing. Then they could come to land and he had food for them. I don't know much about the body. All I know is what the Word says. But it says that that is sonship. So sonship carries with it in my mind two great truths: the

Christ that's in you now, the hope of glory, that gives you sonship **spiritually**, now, but with the redemption of the body you will also have sonship **physically**, a new body, fashioned like unto his glorious body.

A body that doesn't get sick. A body that has a perfectly renewed mind. Won't that be great? Looks like you're still going to have the joy of eating.

I Corinthians 13:12

I John 3:2

That's when the total freedom comes, because as long as you have the sonship spirit only within, you still are limited by the flesh, the body. When this occurs, the return of Christ, then our complete redemption will be fulfilled in actuality and experientially. That will be the moment of the experiential emancipation of all believers.

Romans 8:1

There is no condemnation to those in whom Christ is, for that Christ in you the hope of glory is perfection, that spiritual presence of God in Christ in you, that inner man, there is no condemnation. It's eternal life.

But here in this verse I do not believe we're talking about that. I believe what we're talking about here is the renewed mind walk, the believer who is born again, who has sonship spiritually, but he's still living in the flesh, and he has flesh problems.

Christ in you is salvation; you in Christ is your fellowship, your walk. Your renewed mind walk with God is your being in Christ Jesus. **To the end we are in Christ Jesus with the renewed mind walk, we will not condemn ourselves. But if we do not have the renewed mind walk we'll condemn ourselves because of our own unbelief.** Thus, we will fail to rise up to the greatest potential of the more abundant life to be more than conquerors. It's the fight of the renewed mind walk.

Moses, children of Israel, forty years. Abraham ninety-nine before Isaac was born. He had tried Hagar, remember. Ismael came along and God said no deal. He had the fight of the renewed mind: Boy, the same thing we go through. Yet, here's a fantastic truth, class. **Freedom from condemnation is not dependent upon the believer's walk, but entirely on the work of God's son, Jesus Christ. The condemnation of Romans 8:1 is only my own unbelief. When I know I'm not living up to the privilege, when I'm living below par, I feel condemned in my mind. Why? Because I'll still be walking after the flesh and not after the spirit.**

Justification is set over against condemnation, and not the walk of holiness. I'm sure you've had this experience like all of us have had, who have been interested in Christian things who get justification and the walk of holiness all confused, who teach that if you're justified God takes this away from you, takes that away from you. That's not true. You have to teach each truth of the Word in its appointed position. Else we will be unscriptural and confusing in the association of doctrine and manner of life.

No condemnation spiritually, Corps.

Romans 3:21

Romans 5:9

I told you it was the work of Jesus Christ. Look how beautiful that is. Justified by his blood, the giving of himself and his life.

Romans 5:11

“atonement” – at-one-ment; text is reconciliation

We are at one with him.

Romans 6:22

The servant part is the walk. You’re free from sin but in the renewed mind and with the walk you’re *doulos*, servants of God, and then you have fruit unto holiness. You and I are spiritually justified, we are righteous, we are free from condemnation now. You and I are not justified, righteous, freed from condemnation because we walk a perfectly walk, but freed because of the work of Christ Jesus.

Romans 5:16**Romans 5:19****Romans 5:21**

Corps, you have to be free before you can walk by the spirit.

Romans 8:2

Two laws – law of spirit of life and law of sin and death

The first law, the spirit of life law, that’s the law that made us free from the law of sin and death.

Romans 8:3**Romans 6:18****Romans 6:20****Romans 6:22****Romans 7:3**

Why is she free from the law? Because it’s beyond her control. He is dead. It’s beyond her control so she is free.

The work of Jesus Christ is beyond our control. Christ died. I had nothing to do with it. Neither did you. He paid the price. He willfully did it. He died so that you and I could live.

The law of the spirit of life In Christ Jesus has made me free.

Romans 8:21

Nothing can ever set a man free from condemnation except the death of the law to us, and our death to it. So you have to reckon yourself a son. This does not invalidate the truth that in our flesh dwelleth no good thing. Our freedom does not mean sinless perfection in the flesh. However, the law could never give us freedom, for the law requires complete obedience to the letter or death. God’s remedy was His son.

Romans 8:3

“likeness of sin’s flesh” – text

Not just sinful flesh, because Jesus Christ did not sin. I’ve seen people quote this and leave out “likeness.” Likeness of sinful flesh, literally, likeness of sin’s flesh. Nor is it the likeness of flesh, but if you want to use it as a figure you could say, the flesh of sin, with emphasis on “sin.”

In the body of Christ's flesh, through his death we find our righteousness and our newness of life.

Romans 8:4

The new life is spirit and it's life. It's newness of life. And it cannot be more complete, if you have newness of life, there is no more, class. There's no more complete completeness.

Colossians 2:10

If you're complete, is there anything more to acquire?

That's why grace is unconditional. By grace are ye saved through believing, and that not of yourself. It's the gift of God lest any man can boast. Jesus Christ who knew no sin became sin so that we might become the righteousness of God in him (II Corinthians 5:21). Mankind as such has a sentence of death or life. It's either or, and man by his decision determines which one he lives by. The son of God who was condemned for the sins for which you and I should have been and would have been condemned, but by his glorious work, you and I today are set free to serve him who so loved that he gave. We are not under law, but grace. This indicates beyond a shadow of doubt that all law claims have been satisfied before God through His son Jesus Christ.. We are free because we're righteous. We are free to walk in the power of that renewed mind.

Ephesians 1:4, 6

Ephesians 2:10

We're holy and without blame spiritually. He has made us lovely and acceptable. Yet we're created to carry out good works, renewed mind.

Ephesians 4:1

Ephesians 4:14, 15

Ephesians 4:22, 23

Ephesians 4:27, 28

See, you're holy and without blame, made lovely and acceptable, yet have a flesh problem. The battle of the senses verses revelation faith. Still the same truth. The old side of the mind.

Colossians 1:12

"meet" – adequate

Colossians 1:22

"unreproveable" – unimpeachable – text

Colossians 3:8-10

That's how I believe Romans 8 sets like the great pinnacle of truth from which you can view over into the great deliverance of the abundant life, more than conquerors. You can see it all from the top of the pinnacle of Romans 8. The living of it is your responsibility. No condemnation in any individual in his mind who is in Christ Jesus to the end that I'm walking the walk of believing, the walk of the Word. To that end there will be no condemnation in my mind, no unbelief. And all unbelief is what condemns.

The inner man is perfect because it's Christ in you the hope of glory, the righteousness of

God, all of that. The law of the spirit of life in Christ Jesus is what made me free from the law of sin and death.

Romans 8:2, 3

God condemned sin, which means He took it out of the way, He covered it, He paid for it. What for?

Romans 8:4

To walk according to the spirit is to walk first and foremost by the revealed Word of God, and secondly in specific instances by revelation, word of knowledge and word of wisdom.

That I believe is Romans 8:1-4.

ROMANS 8:5-11

September 18, 1979

We're into that section of God's Word in Romans 8. I read this section at least sixty times in the last twenty-four hours today. My heart is simply enraptured, it's thrilled, it's dynamically excited with it. It's almost totally contrary to everything the world believes. I should say not almost totally, but totally contrary to what the world believes, to what you were taught in the senses world. Being in this section of Romans is just one of the greatest things I could ever share with people. In the last session I took The Corps through Verse 4. Tonight we begin with Verse 5.

One of the things I want you to note is the uniqueness of the prepositions, like "for," "because," "but," "therefore," as they appear in the immediate verses following Verse 4.

Romans 8:4

"flesh" – figure of speech, synecdoche, where a part is put for the whole. The difference between the figure metonymy and synecdoche is that in metonymy you deal with nouns. In synecdoche you deal with ideas, different associated ideas where ideas are a part or put for the whole. Like the Word of God talks about Jesus Christ shedding his blood for the remission of sins. It's synecdoche. It's an idea where the blood represents a lot more than just the word "blood." It's the idea behind it. The word "flesh," as it appears here in Romans is that figure all the way through.

Romans 8:5

"for"

"but"

Romans 8:6

"for"

"but"

Romans 8:7

"because"

"for"

Romans 8:8

"so then" = but, *de*

Romans 8:9

"but"

"but"

"now" – but

Romans 8:10

"But" if Christ be in you.

"because"

"but"

"because"

Four tremendous words in that verse.

Romans 8:11

“but”

Romans 8:12

“therefore”

Romans 8:13

“for”

“but”

Romans 8:14

“for”

Romans 8:15

“for”

“but”

That in itself, those prepositions, just shake you up.

The Greek word for “for” is *gar*. This is put together from two Greek words, *ge*, meaning verily and *ara*, meaning further. Literally the truth is.

Romans 8:5

Could read, “The truth is,” they that are after the flesh do mind the things of the flesh. The truth is, and the preposition “for” gives the reason why, the cause, the motive involved, because of. The principles indicated are a statement or declaration of that which is truth. That’s the greatness of that wonderful preposition.

In Verse 5 you have the word “for” and the word “but.”

“but” – *de* in Greek, which sets in contrast that which precedes with that which follows. Many times in opposition of or with. There’s only one stronger word that’s translated “but” and it’s in this section in Romans, and that is the word *alla*. That’s the most emphatic “but” that’s possible to have in the language.

Perhaps if I gave you these prepositions logically and systematically then when I get to putting them all together for you in these verses 5-15, you’ll be able to work it later so that you fully understand it.

Gar or “for” is a statement or declaration of what is truth.

De is “but.”

“Because” (Verse 7) is the Greek word *dioti*, meaning on this account, wherefore, because of this reason. The fine lines of demarcation of the usage of prepositions is what makes it possible so many times to understand the in-depth spiritual perception and awareness of that Word.

In Verse 12 you get to the preposition “therefore,” which is the word *araoun*, which means still further, logically beyond, naturally proceeding. It’s proceeding naturally from the preceding. It’s naturally following from the preceding. It proceeds and moves on naturally from that which is given as truth preceding. It “is therefore naturally.

The word *ara* of which the word “therefore” is made and *oun* literally means harmony. *Ara* means harmony. *Oun* is logical.

Verse 12 – “Logically, harmonious brethren,” or “harmoniously logical.” This is so fantastic because this word basically implies the same truth as the word synchronize in English. If two of you agree regarding prayer, synchronize, it’s a fantastic usage of a word. In a symphony, all the instruments have to be properly tuned and every note has to be synchroneshed with every instrument, all fit together. That’s why it’s the word synchronize, harmonize. Whenever something synchronizes, it’s pleasant to the ears. It’s enjoyable to the sight in the senses realm. That is the greatness of this word *araoun* translated “therefore,” meaning still further, logically beyond, naturally following from the preceding. It is therefore.

In Verse 5, “for,” the first word, is the word *gar*. The word “but” is the word *de*.

In Verse 6, “for” is *gar*; “but” is *de*.

In Verse 7, “because” is *dioi*; “for” is *gar*; “indeed” is *gar*.

In Verse 8, “so then” is *de*.

In Verse 9, “but” is *de*. The second “but” is *alla*, and that’s the strongest usage of the contrast.

“Now” is the word *de*.

In Verse 10, “and” is the word *de*; “because” is *di* or *dia*, meaning on account of; “but” is *de*; “because” is *dia*.

I think authorized version the Greek text behind it uses for the first “because” the word *di* if I remember correctly, but the last one is *dia*. Tregelles” and others use *dia* for both, and I believe *dia* should be the first “because” as well as the last one in Verse 10.

In verse 11, the first word is *de*. “By” is *dia*. It should be translated on account of.

In Verse 12, “therefore” is *araoun*.

In Verse 13, “for” is *gar*; “but” is *de*.

In Verse 14, “for” is *gar*.

In Verse 15, “for” is *gar*; “but” is *alla*, strongest, most emphatic word for “but” you can have.

I don’t know what that does to your heart, but I know what it does to mine. Those prepositions sit like diamonds and they just hit you in the head like that, one right after the other.

In Verse 16 they are totally discontinued for a little bit and it goes into some other type of truth, which sort of summarizes and continues to build the greatness of this fantastic section of the Book of Romans. No man living who loves God and who loves the Word and who has even a small knowledge of the usage of words could not stand but in utter amazement of the greatness of the revelation that appears in these tremendous verses of scripture from Romans 8.

In here we have the truth of God’s Word regarding born again believers, sons of God. At my present knowledge and understanding of people’s lives among the believers, I doubt if over two percent ever believe the truth of God’s Word and really live it. Perhaps that’s one of the reasons the impending captivity is on the scene.

Romans 8:5

“do mind” – Literally obey, because you cannot obey anything except what you’ve been taught or what you believe. If you get your information via the five senses, and that’s the word “flesh,” the figure synecdoche where a part stands for the whole associated idea. If you’re born again of God’s spirit you are body, soul and spirit. Has it affected your mind? Therefore, you are still controlling your life by your mind. Being body and soul could you continue to go by the information you gathered by way of the five senses? Definitely.

That’s the flesh. Or after you’re born again, you by your mind can believe God’s Word and renew your mind. That’s why this section is continuing on the renewed mind. Then you could go by the spirit. That’s exactly what that verse says. After you’re born again, they that are after the flesh who continue to live by the information they gather by way of their five senses, they’re going to mind, they’re going to obey, they’re going to carry out the things of the what? You can’t go beyond that people. Understand? You can’t believe any bigger than what you’re taught, and all teaching comes to the human mind by way of one of the five senses; seeing, hearing, smelling, tasting or touching, or by direct revelation, which would be by spirit. If it came to the human mind by the spirit, it would be of one or the other categories, either the true God or the Adversary. Both sources of spiritual information are in extent. They that are after the flesh who get their information via the five senses, even if they are born again, they’re going to mind, be obedient to, the things of the flesh.

“do mind” – *phroneō*, which means do mind; literally set your heart’s desire on: to set your heart’s desires on the things of the flesh. I think the heart’s desires is the best I know, if you understand the word heart in the essence of what I understand it to mean; if you confess with your mouth the lord Jesus and believe in thine heart. That’s what I mean about it, with every ounce of your being. Your whole life is geared toward this. If you’re after the flesh you do mind the things of the flesh, you care for, your heart’s desire for it. I’ve got to have this, I’ve got to have that. That’s what this word is talking about.

“but” – in contrast

“after” – like according to

“But they that are after the Spirit” – There’s a figure of omission here. “Do mind” should be inserted here. They that are after the Spirit do mind the things of the Spirit. You’re going to walk in one or the other category or a combination. Most of us walk a combination. To the end that you mind the things of the flesh, you’re still walking, after you’re born again, by the flesh. To the end you mind the things of the Spirit, you’re walking according to the Spirit. So there’s two ways to walk after you’re born again; by the flesh or by Spirit. That’s what that verse says.

And both the mind of the flesh as well as the mind of the Spirit are controlled by the free will of the man. You make up your mind by the freedom of your will. You are in control of which way you walk. To walk by the Spirit is to walk by the revealed Word of God rightly-divided, the Word, or to walk by revelation. First of all, the Bible, the Word of God, is revelation; therefore the revelation, as the manifestation of Spirit, is beyond or in addition to what the revelation of the Word gives, and it’s only regarding a specific incident.

So when you walk by the Word of God, you’re walking via the Spirit. If you’re walking by that revelation regarding a specific incident, then you’re still walking by the Spirit. That’s why you need the manifestation of word of knowledge and word of wisdom.

Romans 8:6

To be carnally minded is to be flesh minded, senses minded, to continue to carry in your mind after you're born again the information which is gathered via the five senses. And if you continue that way after you're born again, to be carnally minded is death. But, in contrast, if you by the freedom of your will after you're born again, desire to be spiritually minded, that is life and peace.

“is” – italics – Here again you have the figure of omission. The word “is” is properly supplied if you understand it as “the result is.” To be carnally minded is death, but to be spiritually minded, the result is life and peace. Literally meaning a peaceful life. Life and peace is a peaceful life. To be spiritually minded, the result is a peaceful way. That's the text. Boy, oh boy, what a fantastic Word of God.

Romans 8:7

“because” – On this account, wherefore, because of this reason, contrasting that which precedes and in some respects that's not as strong. Forget that. Just simply go with “because,” understanding it because of these reasons, the, carnal mind, on this account the carnal mind is, the result is (omission). Peaceful mind in Verse 6. Verse 7 carnal mind enmity against God.

“Enmity” means to be at loggerheads and how we have tried with our carnal minds through the years to make ourselves acceptable. And the Word of God says the carnal mind, the mind of the senses, the mind that gets its information by seeing, hearing, tasting, touching, what the senses world produces without God and His Word. That's enmity against God. So why in the hell don't you believe it? Hardly any man believes this because you succumb to names, degrees, social positions, rather than the truth of God's Word. I don't care who would be seated in this auditorium, tonight. I've come to the place that in my life the Word of God is the will of God, and man has no influence regarding my life as contained in my teaching. I'd teach the same thing if the governor of the state was here tonight. If the President of The United States was here tonight, I'd still teach the same thing. No sense knowledge men, no position, no man in authority senses world carries any weight in comparison to the greatness of God's Word, because everything he stands, for unless he renews his mind and lives God's Word, is enmity against God. That's what the Word says. And that is where I stand, because that's where the Word stands. And if it's wrong, I'll go down with the ship. That's right.

The carnal mind, therefore the most brilliant mind, the Bible says, is against God. That is why usually what you'll see in the most highly intellectual circles, is the rejection of the true God (agnostics, atheists, etc.). It is enmity against God. That's why I'm not impressed with people. I'm impressed with the truth of God's Word. People who live that Word impress me. Sorry Corps, it's a tough night, but it's the Word.

Here in Romans, this sits like a diamond, and it's so simple. I was thinking today, one verse of scripture settled for me today, the gold situation. The Word says that the love of money is the root of all evil. You keep looking wherever you want, but I've got one verse of scripture that settles the whole thing. So if you want to be in confusion, enmity against God, with the shortness of your stupidity, go ahead, it's your privilege. I just believe the simplicity of the Word and have a peaceful life. The love of money is the root of all evil. So wherever you see evil, just take a look. I already know the answer. It's always there, it never fails. Money, again, is a figure of speech where a part stands for the whole, what it can buy.

The carnal mind is enmity against God. The reason I can teach this so well is because I've

been at all these locations. I used to just shiver and shake and get nervous when I had to appear before a professor with a Ph.D. and I was just a little peon who made it through high school with B's and C's, flunked algebra twice. Well, I changed my mind. You ought to change yours, according to the Word.

The carnal mind, no matter how sharp it looks to you, we call them think tanks, they are think tanks in God's sight. Every time the carnal mind moves, it is always destructive. It will use everything it develops to ultimately destroy the very thing they tell you they're trying to establish. And that's enmity against God. Amen. That's what the Word says. If you don't believe it that's okay with me. But there's a day coming when you'll stand before God too. If I were you, I'd make up my mind, because that day we appear before God, rewards are handed out. So if you just don't want to sit in the kitchen, but want to get around to the living room, I would lay up a few.

Why? Verse 7 says, "for it is not subject," literally "not in subjection to." It puts itself above what? Sounds like Genesis, doesn't it? Nothing Corps, there's nothing acceptable to God in the flesh, be it body, or the mind. Nothing acceptable to God in the flesh. It's all enmity. Why? Because the flesh is dominated by the law of sin and death. It is a law. The spirit of life which is in Christ Jesus our Lord.

"neither" – absolutely cannot be, because it does not get its information from the truth of God's Word. It gets its information via the five senses. And who controls and owns the kingdom of this world? The Adversary. It cannot be subject to God because it doesn't get its information from God.

Romans 8:8

"So then" – but; I can understand the translation "so then." Neither indeed can be, so then they that are in the flesh cannot please God.

So, ladies and gentlemen, it is not how you count your beads, whether you face east, west, north or south when you pray, not whether you bring your offering in a beautiful silver tray of horn of plenty. Has nothing to do with loving and serving God, because nothing in the flesh pleased God. It isn't that God doesn't enjoy our being here tonight nicely dressed, all that stuff, etc. But if none of this was here, if I had to sit here tonight in clothing that would not be "casually elegant," it would still be the truth of the Word. Nothing in the flesh will please God. That strikes all of us right between the eyes. How many, many, many times we have thought we could please God by something we did in the flesh. Go to Sunday school, go to church, go to prayer meeting, go to the hospital, give my money, etc.. Nothing in the flesh can ever please God – so quit trying. That's right. There's nothing wrong with the flesh, except it's got to live under a greater law. Whenever people think they got to be water baptized, water is flesh category. One group teaches once is enough; another group teaches you have to be immersed three times. And they fight among each other. All fights among so-called born again believers are always over works, senses category. I've never seen it fail. It's really something.

Again, the reason I know all of this so well is because I worked so hard to be good. It sends chills up and down my spine when I think about it. (Example of baptism, etc.) If someone had only taught me what I'm teaching the Corps tonight, it would have saved me fifteen years of condemnation, frustration, fear, feeling like a damn fool, unworthy of everything. If they had only taught me that they that are in the flesh cannot please God. I tried so hard. The harder I tried, the further I slipped down the ladder. I'd work so hard to be good, and then I was lousy, blew it. Maybe there's a psychological law, law of reversed

efforts. Boy people, when are we going to believe the Word.

I'm not saying there's anything wrong with the flesh, but I'm simply saying that if you are in the flesh, or living by the information of the senses, you cannot please God. There's only one way to please God, and that is by believing His Word.

What you've got in your heart, who do you worship, where do you stand – that's what he's talking about. Where's the heart of a man or a woman. God doesn't look on the outside of a man or woman. He looks on the heart, the motive, the desire.

They that are in the flesh cannot please God.

Romans 8:9

But you who are not in the flesh, but (*alla*) in the Spirit. *Alla*, the most emphatic, most profound, hardest usage of "but," in contrast. When you're born again of God's spirit and you renew your mind, put on the mind of Christ, then you don't go by the information of the senses, you don't endeavor to please God with the carnal mind, BUT. That's emphatic.

"but in the Spirit" – no article "the." But in Spirit, or via, by way of the Spirit.

To the end we renew our minds after we're born again with Christ in us, the hope of glory, with the Spirit of God indwelling us, to that end we manifest the greatness of the love of God in the renewed mind. You are not in the flesh, but, *alla*, in Spirit, if so be that Spirit of God dwelleth, or indwelleth, you.

"now" = but

"But if any man have not Spirit of Christ in, he is not his" – that is the text.

He is not his. He is not God's, because he does not have the spirit of God. Sense knowledge wise, could he be a great man? Sharp as a meatball, right? Tremendously impressive, socially acceptable, etc.. The Word of God says he is none of His. Does this mean I hate that person? Does that mean I raise hell with him? No. I witness to him. And if they will to believe, they may.. If they don't, they just have to go the way of all flesh. Every man or woman has the right by the freedom of their will to make up their minds as to which way they will go.

(Dr. Wierwille reads poem)

My Bible says, that if any man, ("any one" is the text) have not the Spirit of Christ, he is not his. There's only one way by which man must be saved, at the name of Jesus Christ. They may be wonderful people, great people, but they are none of His. May be good people, morally wonderful, but they still are none of His.

There's a lot more to this life than just this life. There is eternal life.

Romans 8:10

"and" = but

But if Christ be in you, the body indeed (is) dead, (*dia*), on account of sin. That's why every man will die physically, unless the Lord returns and interrupts the procedure.

But, in contrast, the Spirit life, the Spirit indeed life. Body indeed death. Spirit in you indeed life. Why? Because on account of His righteousness, which is God's righteousness in Christ in you. God was in Christ and when you are born again, it is in you.

Perhaps I should have given you a literal according to the word of verse 6.

Romans 8:6

For the mind of the flesh is death. The mind of the Spirit is life with peace, or peaceful life.

Romans 8:10

Although the body is dead, because of sin, the spirit (the new birth in you) is life because of His righteousness.

Romans 8:11

“from the dead” = out from among the dead

“dwell in you” = indwell in you

The manifestation in the senses realm of the indwelling of the spirit is by your mind, controlling your life. Sin indwells, Romans 7 said that.

Romans 7:7

Sin indwelleth in the natural man of body and soul. When you're born again, spirit indwelleth. Then, by your controlling your mind according to the revelation of the Word, you determine which one rules in your life, whether the old man of sin rules, or the new man of Christ in you, which is the spirit, rules.

Romans 8:11

“he that raised up Christ” – some texts read “Jesus Christ”

“from the dead” = out from among the dead

“quicken” – to make alive; make his home with, in-residence

Raised up Jesus Christ from the dead, shall make his home. He's going to make his home in your mortal body. When you're born again with Christ in you, he makes himself at home, he indwelleth you. It's Christ in you.

When you confess with your mouth, he came in, Christ in you, – and he quickened, makes alive, your mortal body. Very few people believe that. He doesn't do it automatically. It comes into manifestation when you, by your mind, control it and believe it.

The greatest healing I know is the new birth. I know a lot of people born again of God's spirit who are sicker than dogs. Can't be God. The Bible says He quickens, makes alive, because he's at home within you, your mortal body. That will include your eyesight, your whole body. He will electrify you within, spiritually.

Fantastic, but it does not occur until people believe, because the mind of believing controls the potential and the greatness of the outreach of the spirit within, because it's *exousia*, *energēmata*, exercising the energy of the Christ within you, and that quickens your mortal body. How God heals you.

You know something? The great accuracy of what I believe the Word teaches, whenever a man is born again, he should be totally delivered physically. The potential is latent. It's Christ in you the hope of glory. He quickens. Old things are what? All things become new. Nobody has ever taught us, so we have no believing for it. If the church ever begins to see what this Word really says, the days of Acts will be repeated all over again. Peter's shadow, people got healed. And there is no healing in just a shadow. The healing is in believing because it is Christ in you, the hope of glory. They knew that Christ was in Peter. He manifested it. And when he walked by, they believed that just the presence of that man

of God, his shadow, they believed they would be healed. Be it unto you according to your believing

Quicken your what? Quicken your mortal body also.

(Read Bullinger's work on "Also." Mark every place in your Bible where "also" appears.)

In the Greek text, it is very easy because you can see it very plainly. In the Greek text the word "also" is immediately before the word that is to be emphasized. In English usage and other translations, it is either before or after the word. In The Way Ministry, we always in our research teaching and writing, put the word "also" after the word it emphasizes in our English. In the Greek, it immediately precedes the word emphasized. But in translation, we put it immediately afterwards because we're English, not Greek.

Here it reads, "quicken your mortal bodies also." It's not just Christ indwelling in you. It's not only spiritual, but it's physical. Don't you see it? The spirit of Christ in you, when you believe, does something inside your body that makes you the greatest man physically, that you've ever been, the greatest woman you've ever been. It makes, what I call, a man a man; and a woman a woman. And I call it men of God and women of God. That's what it makes you. The most beautiful woman the world has ever seen, the most handsome man the world has ever seen, for it is Christ in you.

That's Romans. That's the Word of God. And He does this in your mortal bodies also. Not just spiritually, but in your mortal bodies by His spirit that indwelleth you.

ROMANS 8:12-17

September 25, 1979

We go to Romans Chapter 8 tonight. I think the greatest reality of Romans 8, which perhaps is new in our day and time and to most people, is that this chapter in Romans 8 basically deals with the renewed mind. You can renew your mind when you have freedom of will, and having freedom of will, you are in control of that mind. You make that mind act or react according to your believing. We closed our last session last week with the Corps, dealing with the great section in Romans 8:11 talking about Christ having quickened our mortal bodies also by His spirit indwelling us. The indwelling spirit. Tonight we begin with Verse 12.

Romans 8:12

“therefore” – on account of this indwelling spirit

“brethren” – It’s not addressed to the unbelievers. It’s addressed to the brethren.

Would it be possible as a brother born again of God’s spirit to live after the flesh? Definitely, because you have freedom of will. Boy, this thing will fit like a hand in a glove when you work this. I believe perhaps the first time for centuries it will be possible for you to have a fantastic true understanding of Romans 8, because you understand the body and soul man, the natural man, the man of the flesh. You understand the man who’s born again, that he’s body, soul and spirit, but the spirit does not control. Therefore, the man will have to put the spirit in control in his life by putting on the mind of Christ

Romans 8:13

On account of this indwelling spirit we are debtors, which means we’re indebted.

I Corinthians 7:23

You are bought with a price. If you’re bought, then it’s paid for. Right? Then if you’re bought, then you belong to somebody. You are bought with a price.

Be not ye the servants of men. To be the servants of men would be the servants of the flesh. We’re debtors. We’re indebted. We owe a debt to whom? To the one who purchased us. He purchased us. We belong to Him. We’re indebted to Him. We are His sons and daughters. We belong to Him. He purchased us.

Romans 8:9

When you’re bought with a price, when you accepted the Lord Jesus Christ, he came in. That’s the indwelling. That’s what it’s talking about in Verse 9.

In Verse 11 you have the same thing.

Romans 8:11

Romans 7:17

That’s in the flesh, the old man, body and soul man.

Romans 7:18

I talked to you about the renewed mind, the freedom of will, that you are in control. After you are born again you can still live the old man stuff or you can put on the mind of Christ, the Word of God, and live the new man stuff.

Ephesians 2:2

But you're not a child of disobedience when you're born again. You have become a child of God. You've been bought with a price. You have a new owner.

Ephesians 2:3-6

We're debtors. We owe a debt, not to the flesh to live after the flesh, but to live after the Spirit. If you live after the flesh after you're born again, if you continue to go by that old man stuff, you're just killing yourself.

Romans 8:13

But if ye through the spirit – But if ye by the spirit, Christ – in you ability where I can do all things through Christ. That's by the spirit. By the freedom of your will you put on the mind of Christ. By the spirit you put it on.

In one of the epistles it talks about mortifying, blowing to smithereens, the old stuff. You put to death the old man. The only way you can put the old man to death is to reckon the old man dead. How do you do this? By the renewing of the mind, putting on the mind of Christ.

Romans 6:11

Reckon the old man dead. You put on. It's not a matter of putting off basically, it's a matter of putting on. You put off by putting on. It's not working on the old man to improve the old man. There's no improvement possible of the old man. He's rotten. He's dead. He's stinky. You don't improve him.

You reckon him dead by putting on the new man. There is no other way I know to learn to walk the life that's more than abundant, to be more than a conqueror, than just to walk in the light as He is the light and forget the stupid darkness. You see, if this room were totally dark, you could not get light in it by talking about darkness. The only way to get the light into a man is to introduce light, candle. And all that darkness of that room could not put out the light of one little candle. So it is with the light of God and His Word, the Christ that's in you. All the light of the world in Christ in you, all the darkness can't put out that light. It's Christ in you, the hope of glory. All you have to do is reckon the old man dead. Put on the Word of God. Walk in that Word of God. Reckon the old man dead. Introduce light and forget about the stupid darkness. The more you remember your old man stuff and try to polish it up, you're going to go down the drain. If you want a more abundant life, you have to reckon the old man dead. You have to put on the mind of Christ, the Word of God.

With all of this knowledge here and all this greatness of the Word, and Romans 6 really gels, boy.

Romans 6:5-10

We're purchased with a price, no longer our own. He died unto or because of sin once. But God raised him from the dead. He liveth, and because he liveth, he liveth unto God. Now it's Christ in us. We died when Christ died. But we are living today because we're born again. So we live unto God.

Romans 6:11-13

Yield yourselves unto God, by the freedom of your will. He does not control, He does not possess. You do not become a medium, a channel, for Him. But you, by the freedom of

your will, yield yourself unto God.

Romans 6:14

Boy, what a tremendous truth.

Romans 5:20

Grace did much more abound – Grace did super abound is the text.

Romans 5:21

Galatians 4:8

Remember Ephesians 2, by nature we are children of wrath.

Galatians 4:9

That would be going back to living after the flesh, to the weak things, the beggarly outward ordinances.

Romans 8:12, 13

That's why Galatians rings like a clarion bell in your head. Turn again to the weak and beggarly things, outward ordinances, after the flesh, after you've been known of God.

Galatians 4:10, 11

Once we're born again of God's spirit, we still have body and soul, but we also have spirit. You've got the old man and the new man. The new man is created in you, which is Christ in you. The old man is the one you developed through the years in your head, in your life, before you got born again. That's why we owe a debt not to walk after the flesh, but to live after the Spirit. If we continue to walk after the flesh after we're born again, we just kill ourselves. We never manifest a life that's more than abundant.

But if by the spirit, with the presence of Christ within, you blow to smithereens by reckoning the deeds of the body dead, you mortify them, to the end that you practice this, reckon the old man dead, we begin to really live.

Romans 8:14

Literally translated according to usage, I believe this is the accuracy.

“For as many as walk by God's spirit in them (that is renewed mind according to the Word), they evidence, manifest, show themselves as living sons of God.”

The old man nature is that old man of the flesh. The new man nature is the Christ in you, the hope of glory.

II Peter 1:2-4

“glory and virtue” (Verse 3) = superior excellence

The divine nature (Verse 4) is the Christ in you, the hope of glory.

That's the great fourteenth verse of Romans 8. That again is renewed mind according to the Word.

Now to Romans 8:15-17. It is here again that I truly wish my mind, my words, my vocabulary, could express to you what my heart knows and understands. But I'm not adequately knowledgeable of words to express it. I sit in utter amazement with great thanksgiving of the great truths and realities of Romans 8 but at nothing any more than

Verses 15, 16 and 17.

Romans 8:15-17

In our first birth we had a natural father. And because of the sin of Adam and being children of Adam via that line, my natural father made available to me, as every father does to his son, the nature of that child of wrath that Ephesians talks about. But now I'm born again. I have a new spiritual father. Then I'm no longer by nature a child of wrath because the spiritual takes precedence over and is greater than the natural, because my natural life the natural father gives me is 50, 60, 70, 80, 90 years, I don't know. But it has a termination. But being born again of God having a new Father, the spiritual is eternal life. That takes precedence and is bigger than the natural. That's why Verse 15 says.

Romans 8:15

“but” = *alla*

But ye have not received – *lambanō*

You didn't *lambanō* a bondage spirit. You're born again. Christ in you. The great key in here is the word *lambanō*, to manifest, make known, visible, see.

“but” – the strongest contrast there is

“Ye have received” – You can't *lambanō* until after you're born again.

That's why this chapter is renewed mind.

“spirit of adoption” – spirit of sonship, sonship spirit

You *lambanō* the spirit of sonship, so intimate that we cry, “Abba, Father.” Remember the time I taught you “Abba Father.” It's the most intimate term. You could say, well, that's my father, but you're not on talking terms with him. You don't share your heart and life with him. But when you get to the place with your earthly father that he looks upon you as his son or daughter and he loves you and you love him and you can tell him anything, then you call him “daddy.” Boy, I don't know what this does to you, but I understand it in my heart. I said I don't have the words, but it's there. Look at it.

Only twice in the Word is this used, “Abba, Father.” Jesus Christ prayed it in Gethsemane that night when he talked about let this cup pass from me. And the only other time it's used is in God's garden of the redeemed, at the giving of the spirit where you have Christ in you and you *lambanō* your sonship and you say, “Daddy,” perfect prayer, worship in spirit and in truth. All in here people.

Romans 8:16

with our spirit – with the spirit

This “beareth witness” is speaking in tongues, the external manifestation in the senses world of the internal reality and presence of Christ in you, the hope of glory.

To bear witness is the Greek word *summartureō*. *Martureō* is transliterated over into our English word martyr. The spirit itself bears witness. Why? Because God gave His only begotten son who died for us. For a good man some might die. But for a no good man he died. That's you and me. And God in Christ beareth witness. So every time you speak in tongues you know that you are a child of God. Every time, Corps, God is telling you in His wonderful loving way as your Daddy whereby when we speak in tongues worshipping Him we cry, “Hey Daddy.” Perfect prayer. And God is telling you when you speak in tongues no more bondage, no more enslavement for you, no captivity for you because He's

led you out of darkness into light. He led captivity captive.

We are children of God. That's why the scripture says we're more than conquerors. To be more than a conqueror is to beat the Adversary .in this life, suffering but not being defeated by him but by standing, withstanding and enduring.

You've not received the spirit of bondage, but the spirit of adoption. Why the word "adoption"? Because of the meaning of the word in its day when God had Paul to write Romans and Galatians. The reason being that God wanted to show that there was absolutely no way possible for a born again son of God to ever be put out of his rightful inheritance. Sons may be adopted. Children must be born. We are children of God.

Romans 8:17

"And if children, then heirs; heirs of God" – And it's in the genitive putting the emphasis upon God. We're children. We are heirs. God's heirs. And joint-heirs with Christ.

According to jurisprudence, law, if I have a brother and he and I are joint-heirs, we both share fully in the inheritance. Joint-heirship does not mean that I get half and he gets half. No. Joint-heirship means to share fully of the total inheritance.

Ladies and gentlemen, Corps, when he was set at the right hand of God, where were we seated? We just don't believe this. What a day it will be in the church. Joint-heirs with Christ. You share fully. At the name of Jesus every knee must bow. Christ is in you. You have that power of attorney. You share fully in the heirship. More than conquerors. More than abundant life.

"If so be that we suffer" – To suffer is to stand, to withstand, to endure. "We shall also be glorified together." Just fantastic.

You see, every child exhibits a marked family characteristic. We do it physically. When you're born again of God's spirit, He purchased you with a price, you belong to Him, and you put on the mind of Christ, then as His child you will exhibit a mark, a family characteristic. Your fellowship with Daddy is an ever abiding witness because you will worship Him in fellowship, spirit and in truth. And how fantastically sweet that walk is!

I want to set also for the Corps tonight because I told you the reason the word "adoption" is used by the translators and I think its usage will be more fully understood pretty soon, I want to share it because of the meaning that the word carried in its day, because this is addressed to the Romans. It's in a Roman period. And it's very significant the usage of the word "adoption."

A man by the name of Sir William Ramsey, writing concerning Galatians 3 and 4 says, "Adoption was a kind of embryo will. The adopted son became owner of the property and the property would pass to a person that was naturally outside the family only by his being adopted. The adoption was a sort of will making and this ancient form of will was irrevocable and public. The term son and heir are interchangeable. An illustration from the ordinary fact of society as it existed in Galatian cities is here stated in Galatians where Paul says I speak after the manner of men. The will of a human being is irrevocable when once duly executed. Such irrevocability was a characteristic of the Greek law. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth, yet it is so in Greek and Roman law."

Now, the following comment is upon the distinction between sons and children and this is

from the writing of Bishop Wescott. “There is the position of sonship characteristic of the teaching of Saint Paul which suggests thoughts of privilege, of inheritance, of dignity, and there is also the position of child ship which suggests the thought of the unity of nature of dependence of tender relationship. Sons may be adopted, children can only be born. The two conceptions are complimentary, but they must be realized separately before the full force of the whole idea which they combine to give can be felt. And what a feeling. Romans 8:15 “For ye have received the Spirit of adoption.” The placing of sons involving the thought of an inheritance whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are, or because we are, the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.”

This thing is just so fantastic to me. You see, your old heart will just thrill in the fuller understanding you now have of the Word.

Galatians 3:15

What’s he saying? I’m giving you the law, the Greek law, the manner of men. The adoption cannot be disannulled. If you got a son, you can sell him. But if you adopt one you cannot sell him according to Roman law. Boy, what a fantastic truth. Your heart must thrill at the full understanding of the Word.

Galatians 3:22-26

Man, this thing should live for you.

Galatians 3:27, 28

Understand that from a law point of view, from an adoption Roman/Greek law point of view. He paid the price. He purchased you. Then you are no longer Jew nor Gentile, male or female; you are one in Christ Jesus.

Galatians 3:29

No ifs, ands or buts about it, because once a son has been adopted there is absolutely no way whereby the adopter can get rid of him.

Galatians 4:1-7

Galatians 4:22

From what he has just read, now you begin to see why Abraham is brought up? He had two sons.

Galatians 4:23-31

Galatians 5:1

That’s it. Because of all this, stand fast therefore in the liberty, the freedom, wherewith Christ made us free. We are no longer in bondage. We don’t have a spirit of bondage. We have a sonship spirit, Christ in us, the hope of glory. Boy, oh boy.

I want to read you from the law of adoption from Dr. Welch’s work. And this again, I’m going to be reading it line by line because it’s the greatest, the most accurate that I’ve ever read, and I think it’s more accurate than I could state it or just as accurate as I could state it. So since he said it, I’ll just read it. The law of adoption. The Apostle Paul makes several references to adoption in his epistles. It is impossible to understand this fully without some knowledge of the special meaning that is attached to this term. To appreciate the full significance of the apostles’ figure in Galatians 3 and 4 as well as in the Book of Romans,

they must be viewed in the light of the law of adoption, and more particularly, the Greek law of adoption.

It must also be remembered that Paul uses the term in Romans so we must also bear in mind the Roman law on adoption. (Here's his quotation.) "The adopted son became a member of the family just as if he had been born of the blood of the adopter. And he was invested with all the privilege of a (Latin word = not clear). As a matter of fact, it was by this means that the succession among the Caesars was continued. Succession among the Caesars never descended from father to son. What with poison, divorce, luxury, surviving members of a family were few. The descent suffered constant interruption and whole families disappeared. In no case among the Caesars did the throne pass from father to son. Augustus was the great nephew of Julius Caesar and was adopted from the Octavian into the Julian gens, household. Tiberius was no relation at all to his predecessor. He was merely the son of Augustus's wife, Livia, by Tiberius Claudius Nero. Here we have the introduction of another family, the Claudi family. Nero was the great nephew of his predecessor Claudius who adopted him in the year A.D. 50.

Adoption was of two kinds: adoption proper and adrogation.

Adoption proper. It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this (Latin word meaning the father's authority, father's rights), the son was deprived of the right to own property and the father could inflict any punishment he saw fit, even to the extent of death penalty. He could also sell his son into bondage. But in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son and the son passed over completely to the potestas of the adopter."

In other words, I have a son, Roman law. You want my son, you want to adopt him. So a legal ceremony takes place in which I go through the process of selling my son to you. That is what the scripture talks about when it says "bought with a price." And the son is passed over completely to the potestas of the adopter. Now that is where I have a son who is not of legal age that I can sell to you.

But here's the other kind of adoption. And it's called adrogation. When the person to be adopted is his own master where you and I would say he is an adult. He was adopted by the form called adrogation from the word "to ask," in this case the adopted and the people were asked. The law demanded that the adopter should be at least eighteen years older than the adopted. Adoption was called in law (Latin word) *diminutio*, which so far annihilated the pre-existing personality that underwent it that even an extinction of debt was included. First Adam.

Once more let me just read it to you. You remember Romans, what I taught you about Adam. All of that stuff. It annihilated the pre-existing personality of the one who underwent it. The old Adam is dead, annihilated. Even including the extinction, of debts. Boy! And this effect of adoption was fourfold. Number one, change of family. Old Adam gone, new Adam, Christ. Change of family. According to Roman law this is the statement, the adopted person was transferred from one genus to another. Boy, oh boy! Christ in you. Body dead. Old Adam gone. More than conquerors. Transferred from one genus to another.

Number two, a change in name. Have a new name. The adopted person acquired a new name. He assumed the name of his adopter. And he modified his own by adding at the end of his name "ianus." Thus, when Caius Octavius of the Octavian genus was adopted by

Julius Caesar he became Caius Julius Caesar Octavianus.

Number three, a change of home. Boy! Dead in trespasses and sins. The only place you can go is hell. But we've been set apart, sanctified, a new home. As a matter of fact, a city whose ruler and maker is God. Not just a home but a whole town to run around in! A new home.

Number four, new responsibilities and privileges. The adopted son suffered "losses." These were more than counterbalanced by his gains, for he received a new capacity to inherit. In the case of the adopter dying (without a will) the adopted son acquired the right of succession, the right of dominion, lawful authority. The absolute power of authority in the family.

In Galatians 4 he speaks of the child differing nothing but a slave. Goes on to say thou art no longer a slave, but a son. Paul also eludes to tutelage in Galatians 3 and 4 where we have such phrases as tutored to bring us to Christ under guardians and stewards and children held in bondage. So far as the ceremony was concerned, the difference between the transferring of a son into slavery and his becoming a member of a family was very slight. In one case the adopter said I claim this man as my slave. In the other, I claim this man as my son. The form was almost the same. It was the spirit that differed. Boy, oh boy!

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore, the law required corroborating evidence. One of the seven witnesses is called, and he has to state, "I was present at the ceremony. It was an adoption. I heard the word of its indication and I say this person was claimed by the deceased not as a slave but as a son."

Bearing all these facts in mind, can we not feel something of the thrill which the Roman Christians must have felt when they read the words of Romans 8?

Romans 8:15-17

Fantastic!

Closely associated with the law of adoption was that of Roman will. The praetorian will was put into writing and it's remarkable that it had to be fastened with the seals of seven witnesses, perfection. And that's exactly what I believe is indicated in great depth in Ephesians 1:13, 14.

Ephesians 1:13, 14

W.E. Ball translates the latter part as "until the ransoming accomplished by the act of taking possession of the inheritance."

When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will nor immediately upon the death of the testor, but from the moment when he took certain legal steps which were described as entering upon the inheritance. Roman law.

This is the ransoming accomplished by the act of taking possession

Boy, you see the promises of God's Word never belong to you until you walk in and take them. You walk to the cashier's window and you receive. I think we have something like that written in a poem. This is the ransoming accomplished by the act of taking possession.

Then the last word of the passage, "to the praise of the glory." That is also an illusion to a well known Roman custom. The emancipated slave who was adopted, attended the funeral

of their emancipator. They were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of free men wearing the cap of liberty was so strong, that very shortly before the time that Saint Paul wrote, the legislature had especially limited the number of slaves that an owner might manumit by will.

Ephesians 1:13

In whom also after that you believed you were sealed perfectly, perfection sealing, with the spirit of promise, which is the earnest until the ransoming accomplished by the act of taking possession of the inheritance, until the redemption of the purchased possession unto the praise of his glory. We wear the cap of liberty. We follow our master. We walk where he walked. We talk where he talked. We stand where he stood.

We walk in his steps.

You see why I told you at the opening tonight I wish my mind, my words, my vocabulary could express what my heart knows and understands. Corps, that's the best I know.

ROMANS 8:18-21

October 4, 1979

This afternoon, Michele Curtis brought me a poem that I feel is providential. I thank her for it and share it with the Corps tonight.

The easy roads are crowded
And the level roads are jammed
The pleasant little rivers
With the drifting folks are jammed
But up yonder where it's rocky
Where you get a better view
You'll find the ranks are thinning
And the travelers are few
Where the going's smooth and pleasant
You will always find the throng
For the many more's a pity
Seem to like to drift along
But the steps that call for courage
And the task that's hard to do
In the end result in glory
For the never wavering few.

That's the Way Corps, Michele Curtis

Albert Einstein, during the war years, said, "Times such as ours breed defeat and despair. But there remain, nevertheless, some few among us who believe, who meet and overcome even the greatest challenges of this time. If we want to avoid defeat, we must know the truth and be courageous enough to act upon it, and we need not despair."

II Timothy 2:11-13

Two major points. Number one, as we died with Christ, we shall also live with him. And the second great point is if we suffer, meaning if we stand, if we withstand, if we endure, we shall also reign with him. The first takes us into the mansion; the second into the throne room of reigning.

Hebrews 11:9, 10

Our journey as believers today, is also the land of promise, which is an unconditional guarantee. As pilgrims, we travel on, looking above and beyond for that city and the Father's house with many mansions, whose builder and maker is God.

Romans 8:18-21 becomes singularly significant in the light of the introduction that I have just shared.

Romans 8:18-21

With just a casual reading of it, as I've just done, you must see that there are some fantastic problems in here for understanding. It sounds like a deliberate confusion or something.

For instance, "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.." It's very difficult.

In checking a number of the basic translations, they have the same difficulty. I said to

someone today, I'm amazed at times how little understanding I have, because I think for the first time tonight I'll be able to fit this together for people. And I should have known this years ago, but stupid me, I didn't obey my own principles of believing and seeing it. But I'm going to show them to you, and I trust it will bless your heart and you won't have to wait until you are thirty-nine to figure it all out or something.

These verses, 18-21, again it's the very heart of the mystery, the gospel, the good news.

Romans 8:18

“reckon” = *logizomai*

The thing I see in here, you see the heart of the man of God and the heart of the Word within that man of God. The man who God had to write it at another place said of himself that he was the least of all the saints.

“sufferings” – standing, withstanding, enduring; He's the least of all saints, yet he stood, he withstood, he endured.

II Corinthians 11:23-28

He who was least of all saints, at one place as is stated, yet he stood, he withstood, he endured. Least of all saints, but I more, in labors more. Most Christians have an eclipsed vision. They can't see the effulgence of God's Word, or glory. It's like the man who swore that the sun was not shining. He had a pinhead too close to his eye. So we've done the same thing with God's Word.

II Corinthians 4:17

That's why I told you a while ago, the first gets us into the mansion, the second into the throne room of reigning. The eternal weight of glory.

II Corinthians 4:18

Our light affliction, which is our standing, our withstanding, our enduring, is but a brevity, a moment, short. But it worketh for us a far more exceeding and eternal weight of glory, because with the redemption of the body is the in view glory of that which will be given to those who reign with him. Not just get into the mansion, but get into the throne room of reigning.

Romans 8:18

Revealed to usward, the future glory to be' revealed has the believers in view now.

Romans 8:19

Here also is a very difficult verse of scripture.

“earnest expectation” = *apokaradokia*; means looking with anticipation. The physical picture is one of a man with his head and his body stretched out, leaning way forward. That's this word. A man with his body leaning way forward, looking with anticipation. Earnest expectation is that word, or that picture.

For the earnest expectation, looking with anticipation, anxiously awaiting, leaning way forward with your whole body and your head forward, just looking'. Earnest expectation.

Philippians 1:20

The earnest expectation of the return of Christ, that he's going to be magnified in my body by my life. That's the meaning of it.

Romans 8:19

“creature” = *ktisis*, meaning creation, all that was created, meaning man, plus the heavens, the earth, everything. For the earnest expectation, the looking with anticipation, the leaning forward with your whole body and head stretched forward, creation waiteth for the manifestation of the sons of God.

This word *ktisis* means all that was created, meaning man plus everything else, and that denotes this word. I think it's accusative, denotes the action as not yet completed, but in the process of completion. That fits beautifully, for Christ has not yet returned. The whole creation awaiteth, or waiteth. The whole creation is awaiting.

“waiteth for” = *apedechomai*, waiting to receive something.

Philippians 3:20

We look, earnest expectation, look with anticipation. What's he looking for? The savior, the return of the Lord Jesus Christ.

Philippians 3:21

See how immediately the earnest expectation of all the creation is the return?

Romans 8:19

“manifestation” = *apokalupsin*; the apocalypse, appearing, return, the revelation, the revealing of the sons of God. Who are these people?

II Thessalonians 1:7

“troubled” – suffering, enduring, standing, withstanding

“his mighty angels” – angels of might

The angels of might, in Romans 8, are called the revelation of the sons of God, which ties in with the return of Christ.

With the return of Christ of II Thessalonians 1:7, the sons of God, that is the day of man on earth; triumph, jubilation.

I'd like to give you a literal according to usage of Romans 8:18 and 19.

Literal According to Usage:

Romans 8:18

For with a computerized mathematical exactness – That's the best I know for “I reckon,” for it comes from a word that uses mathematical figures.

For with a computerized mathematical exactness, our stand, withstand or endurance of this, our present lifetime, is worthless to try to compare with the glory already in view.

Literal According to Usage:

Romans 8:19

For with the body and head leaning forward with a look of great anticipation, the whole creation awaits the appearing of God's heavenly host.

Romans 8:20

“for the creature” = for the creation; same word as previously, *ktisis*.

“was made subject” = became subjected

“vanity” = *mataiotēs*: means misery; That’s the meaning of the word “Abel” in Genesis. Because Cain murdered Abel, misery to Adam and Eve. It’s the word “vanity” that is used here.

For the creation became subjected to vanity. Vanity does not communicate to your mind. The word is really “misery.” The whole creation waiteth for the appearing. The whole creation is in misery. That is why that word “vanity” is so neat in here when you work it accurately. Literally, it says, “for the whole creation became subjected to meaningless results and disappointing misery.” That is literal according to usage.

“not willingly” – not purposely

The whole creation. Would that include Adam and Eve? Sure, the whole trip went “kaflooie” when Adam and Eve screwed up. That’s why this is in here. The whole creation became subjected to meaningless results and disappointing misery, not purposely, because Adam and Eve did not purposely believe that this would happen. The Bible says Eve was tempted. She got tricked. Willingly, not purposely. They didn’t think they were selling anybody out for years to come and that the whole creation would be affected.

“but by reason” – but because, or through him, the Adversary

“who hath subjected” – who caused everything to fall under (line up under) the hope of his return.

That’s what blew my mind. Every time I saw “hope,” what did I think? Christ. But the Adversary counterfeits the genuine. So he is coming back too. And I never saw that before. Think of the Adversary who caused all these problems, the whole thing is screwed up, misery, waiteth for the return, the manifestation of the sons of God for the creation. Here it just tells you in one verse. For the creation became subjected to meaningless results and disappointing misery not purposely, but because of him, or through him, the Adversary, who caused everything to fall under, to line up under him, the hope of his return.

Romans 8:21

“because” = *oti*, that; *Oti* points to an existing fact. What’s the fact? That the whole creation became subjected to meaningless results, disappointing misery because through the Adversary who caused everything to fall under him, including the hope of his return. The Adversary’s doing it. He says he straightens everything out. He comes back and tells that he’s going to get all the nations together. Remember? That’s the counterfeit. That’s why this verse 21 is just so beautiful.

That the creation itself, points to an existing fact, that the whole creation is subjected.

That the creation itself also shall be delivered. Literally, it says that the miserable creation itself shall be delivered, set free, set at liberty, from the bondage.

“bondage” – enslavement, captivity

“corruption” – destruction

Shall be delivered, set free, set at liberty, from the enslavement of destruction, into the glorious liberty.

Shall be delivered, set free, set at liberty from one thing, the enslavement of destruction, the captivity of destruction, into the glorious liberty of the children of God, the glorious liberty of God’s children. And that is with the true return of Christ, the miserable creation shall be set free from the bondage of corruption. That will include man, as well as all

creation, for we're going to have a new heaven and new earth wherein dwelleth righteousness, into the glorious liberty of God's children, because when he comes back, the Word says he's going to give us a new body fashioned like unto his body. And that's the greatness of that verse.

So I trust that puts it together with some sense, verses 18-21 for you. I thank God that I finally saw that the Adversary promulgates a hope also. That verse has no contradiction in it and no major problem in it. It's just a matter of believing what the Word really says.

Well, that's all we're going to do on these particular verses. I thought this would bless you tonight on this, the week preceding the thirty-seventh anniversary, because we're looking for the return of Christ, and I thought this is really great and wonderful.

So, I want to say to all of you, Corps, that I thank God for each and every one of you, and I'm real blessed to have people like you to love and to serve, and I'm blessed you're a part of the wonderful household.

ROMANS 8:22-28

October 9, 1979

Tonight we're still in Romans 8.

Romans 8:22-28

These verses comprise another division of the greatness of the eighth chapter.

Romans 8:22

“For we know” – The word “know” is very important in these verses. We know something. Then in Verse 26, “we know not.” In Verse 28, it again says “we know.”

In Verse 22, we know that we're hurting. We know that we're dead in trespasses and sins, without God and without hope until we're born again. And we know the flesh profits nothing. And we know we can't keep the Word, the law, the commandments. And because of what happened, we know that the whole creation, and the whole creation again is that Greek word I gave you previously, *ktisis*, meaning all mankind, the world, the elements, the whole creation groaneth and travaileth in pain together until now. In other words, right now.

This “groaneth together” is the Greek word *sunstenazō*, from which we get our English word stenography. The word “groaneth,” *stenazō*, means it's compacted, like a stenographer taking shorthand compacts the words. It's compacted together. It's compacted together because of the great impact that the Adversary, in the negative side, has placed upon people's lives. The best I understand this word “groaneth together” is like people who give a deep sigh and use words like “Oh, my.” And especially they say things like this with some eminent calamity. That is this word “groaneth.”

These two phrases “groaneth together” and “travaileth together in pain” are closely aligned. The “travaileth in pain” is indicative of heavy labor like in childbirth. It's not the pain itself that is the emphasis. It's the heavy labor, the work to bring forth that child. It's a heavy labor.

The word “pain” is like labor. Travaileth in labor together. Just because there's a great laboring now, a great groaning now, it's like when a child is born, the mother has put forth a tremendous labor to deliver that child, but immediately after the child is born or delivered, there is rejoicing because the child is born.

John 16:21

Romans 8:22

When that delivery is made, when that child is born and all that labor has taken place, then there is rejoicing. You see what he's going to tie this to? The return of Christ. Isn't that beautiful? This labor business is like the word “suffer” that I've taught, where you just stand, withstand and endure. The whole creation groaneth and travaileth in labor or heavy pain or in pain with deep sighs, compacted together right now. But you know, there's going to be a delivery. And the moment that delivery arrives, there is rejoicing because the child has been born, for instance; with the delivery of the return of Christ, all the labor, all the pain, everything else that we've had to endure, will be forgotten for the joy.

It's a groaning and travailing together. The reason you endure, the reason you stand, the reason you withstand all of that labor is because you're going to have a baby, and the baby

is the prize. The reason, even though the whole creation groaneth, the reason we stand and withstand and endure is because there's going to be a prize.

Romans 8:23

And not only they groan and travail in pain. That means the unbelievers. Everybody, the whole world is screwed up and all the people in it. Not only the world and they, but ourselves also. We who are born again and still living in the world, we still groan and travail together until now. We which have the firstfruits, not only the world and all mankind, but evil men, but we also, but ourselves also who have the firstfruits of the Spirit.

I Corinthians 15:23

Christ the firstfruits.

Romans 8:23

Christ is the firstfruit. We have the firstfruits of the spirit because when we're born again, it's Christ in you. And the reason you know we have the firstfruit of the spirit is because you speak in tongues. We have the firstfruit of the spirit. We still groan, still travail in this present world. We which have the firstfruit of the spirit, Christ is the firstfruit. We have him, which is Christ in you, the hope of glory. And the evidence you have in the senses world of that Christ in you, is that you speak in tongues. That's the external manifestation in the senses world of the internal reality and presence of Christ in you, the hope of glory. I've taught you for many years that the basic foundational manifestation of all nine is speaking in tongues. I've taught you that that is the foundation upon which everything else is built, all the other manifestations. There is no verse of scripture that says what I've just said. People will say to show them the verse where speaking in tongues is so important. Well, you could show them one, "I wish ye all spake in tongues." Tonight in these verses sit some of the great truths regarding speaking in tongues that have just been hidden for centuries and generations. It's upon light like this that I've known for years and years the importance of speaking in tongues and the great reality of the truth that underlies speaking in tongues and the greatness of it to the believers.

II Corinthians 4:14-17

You are men and women of confidence. Why? Because you speak in tongues. You have the earnest of the spirit. That's why you're confident. You've got the witness, you've got the testimony.

Knowing that while we are at home in this body with the earnest of the spirit we're still absent from the Lord because we have the earnest of the spirit. When the Lord returns, we'll have the whole fullness, have a body fashioned like unto his body. Know as he also knows. What a tremendous truth. And that agrees exactly with Romans 8. We have the firstfruits of the spirit.

Romans 8:23

The firstfruit is Christ, but you have Christ in you, the hope of glory, which is the firstfruit, which is the earnest of the spirit, which is speaking in tongues. Isn't that a fantastic thing?

Even we who have this, ourselves still groan within ourselves. We still have to stand, withstand, endure.

"waiting for" – It is the Greek word *apokdechomai*, made up of three words, *apo*, *ek* and *dechomai*. It is that patient expectation to receive. It is what I described in the previous

session to you with your body and your head stretched forth with all your heart in it to receive. We're waiting to personally *dechomai*, personally receive the change. What change? The adoption.

“adoption” – That’s the total, complete, full adoption of a new body, because the rest of the phrase defines it. “The redemption of our body,” and that is the return. You can now align this verse up with the previous teaching from Thessalonians and with the record in I Corinthians 13, but very uniquely also with Ephesians.

Ephesians 1:13, 14

“which is the earnest” – A little while ago I showed you that the earnest made it possible for you to speak in tongues. By speaking in tongues, it’s the earnest of our inheritance until the redemption of the purchased possession. See how beautifully that all ties together?

Romans 8:23

The new body that Thessalonians, Corinthians, all of those talk about. We will not need speaking in tongues when we are completely, completely changed, when we know also even as he is known.

Romans 8:24

“saved” = *sōzō*; the root of it, meaning to be made whole, to be made completely, completely, completely whole that there will be no groaning or travailing left, but constant joy and rejoicing.

“by hope” – by the return

We know we’re saved in the new birth. It’s salvation because it’s available. Hope is something you anticipate. It’s not immediately available, else it would not be hope. You don’t get eternal life by hope. You get eternal life, saved, by confessing with your mouth the Lord Jesus and believe God raised him from the dead. Thou shalt be, at that moment, saved. And that word also is *sōzō*, made whole, with all the wholeness available at that time. But that’s not the full wholeness because the fullness of the wholeness comes with the return when we’re given a new body fashioned like unto his glorious body.

“But hope that is not seen is not hope: for what a man seeth, why doth he yet hope for?” If he sees it, he doesn’t have to hope for it because he would have it.

“hope” = *elpis*; It’s used twice in 4:18; used once in 5:2,4,5. Then in Romans 8:24 it is used three times, and in verse 25 it’s used once. Then it’s used in 12:12; 15:4; 15:13 it’s used twice.

Here in Romans 8 that we’re setting, it is used five times. One of those five times it’s the counterfeit hope, Verse 20, which I taught you previously. “Hath subjected the same in hope,” that’s the counterfeit, and that in Romans 8 comes first. Like now the counterfeit comes first before the redemption of the body. We groan and travail now. We suffer now. But after that, we get the deliverance. That’s why the other four times in Romans 8, four is the world number, which brings us from suffering to victory in hope. That’s why the word “hope” is so beautiful in this verse.

Romans 8:25

“patience” – with body and head stretched forth with all your heart; patient expectation, the eminency of his return, constantly before the eyes of the believer.

Now we come to some of the greatest revelation truth regarding the greatness of speaking

in tongues, and it isn't just because we had a certain visitor in The United States this week that brought this to my attention, for I've known it long before he arrived. And I would call this section, beginning with Verse 26, our audience with God. The counterfeit is the Pope. People have an audience with the Pope, the vicar of Christ, or whatever he's supposed to be, a counterfeit. This is the great revelation truth of a believer's audience with God.

Romans 8:26

“Likewise” – meaning in the same manner; In the same manner that we hope and we with patience, patient expectation, the eminency of the return, while we're patiently hoping and waiting, likewise during that period of time, in like manner the spirit also helpeth our infirmity.

“spirit” there is holy spirit, Christ in you.

“helpeth” – means to assist. This again has two prefixes to the word *lambanō*. The first prefix to it is *sun*, meaning with. Then *anti*. *Anti*, meaning opposite.

If he's going to help us in the positive sense, then why the negative sense? *Sunantilambanomai*. This spirit, Christ in us, helpeth our infirmity. It assists us with our positive believing, as well as to take up our weak cause for us and help us. That's why *anti* precedes *lambanō*. In other words, He helps us in every part of our life. He is helping us in the positive, and He also helps us where we are weak, the weak causes, the weaknesses in our life. That's why it is our infirmity. It's in the singular, because one of the major infirmities is the infirmity of not being able to pray as we ought. To pray with our understanding is very limited, basically just & thanksgiving. For how, with my understanding, would I really know what you need would be? I don't even know my own with my understanding.

We know not what we should pray for as we ought. But the Spirit helpeth out infirmity. Well, what is our infirmity? We don't know really how to pray. Our infirmity is we know not what we should pray for as we ought. We just don't know. That's our infirmity. The Spirit helpeth us in our infirmity. And it can only help us because we speak in tongues. And speaking in tongues is either a message from God or for God, or it is to worship Him. When we pray in the spirit without any interpretation, which must happen in the body of believers, we are worshipping Him and it's perfect prayer. But our infirmity, we do not know how to pray, but the Spirit knows.

You see, we can't keep the Word, because that's an infirmity. Like prayer. We can't even follow orders on the Word. That's an infirmity. It's a weakness. None of us have every kept the orders of the Word in every capacity. Man can't even stay healthy. That's a weakness. The Spirit helpeth our infirmity. That's why the word “helpeth” is *sunantilambanomai*, helps us with both the place where we believe, and the opposite, the weaknesses we have. Isn't that wonderful?

Isaiah 6:5

I was thinking of this in the light of the Spirit helping our infirmity. Whenever you see yourself in the light of the Lord Jesus Christ, you always end up with “Woe is me.”

Romans 8:26

Praying with the understanding and praying in the spirit are two different categories. Praying in the understanding is basically thanksgiving. Praying in the spirit is where the spirit itself maketh intercession.

“intercession” – on behalf of

It is Christ who died for us; second, it is Christ in us. And the Christ in us is His spirit. That’s why in the third place, it is the spirit itself that maketh intercession on behalf of us.

Intercession on our behalf. That becomes sort of neat when you work this stuff in the light of the total integrity of the Word. With groanings and travail that no man of himself could utter on our behalf. But there’s another side to it. If he does this on our behalf, what do we do in behalf of the others who are of the household? It is done by the Spirit for us, that we who are strong may bear the infirmity of the weak, that we may intercede for others.

It has both a positive intercession as well as a negative intercession in the Word.

Talking about men interceding, Abraham is a good example. **Genesis 18:23-33**

All who believe are of the seed of Abraham. All this goes through my mind. You are sons of God with Christ in you, speaking in tongues. Abraham could not do that. But look how he interceded. Man, oh man! Wait until you see the greatness of speaking in tongues as it builds you up and then makes it possible for you to intercede for the household, for the believers, for men and women who are not as strong as you are.

Someplace it says that we who are strong ought to bear the infirmities of the weak. Look what Abraham did; worked God down from fifty to ten.

Genesis 19:21, 22

Abraham had interceded for Lot. And you know Lot was a renegade. Lot saw the richness of the valley. He moved, as the Bible says, toward Sodom. Finally he moved into Sodom and then Sodom moved into Lot. Then Abraham had to intercede and God got Lot out of the soup, out of the fire, out of Sodom and Gomorrah. He wasn’t going to destroy the city while Lot was in there, so He says get out of there. And He moved him out a little way from the city, and then the city burned up. That’s why it’s called Zoar, meaning little.

Romans 11 is the other side of the picture of intercession.

Romans 11:2

It’s not only an intercession for, it’s an intercession against. And it’s against people who commit evil.

Romans 11:3

This hurt him so much to have to do this that he was so “Woe is me,” that he said, “I am left alone, and they seek my life.”

Romans 11:4

Now, that’s not very many men out of the millions that were Israel.

This negative intercession against Israel I don’t understand so well. Maybe it’s because I don’t want to, or maybe it’s because I do not have the spiritual perception and awareness to get deep enough. I don’t know. But I know that this intercession, like Abraham, Lot, Moses... did I read you Numbers?

Numbers 11:1-3

When Moses interceded, then it stopped.

In the epistles at one place or so, it talks about where Paul turned someone over to the Adversary for the destruction of his flesh but he still had his soul saved or something.

That's what this intercession against deals with.

I'd sure like to turn a couple of people over, but my believing isn't there, and I don't know how to do it. But Elijah did it, Paul did it. There's a key here that I think maybe it's because we want to love everybody so much that our believing never gets to the place where somebody sometime ought to have the fiery screws put to him or something. But that is this intercession on our behalf with groaning so we may intercede for others either positively or negatively. There it is.

See, with the spirit in us, which is Christ in us, His spirit, it is in 8:34 it says that this Christ is risen. He is even at the right hand of God who also makes intercession for us. So you have the spirit of Christ making intercession, with Christ himself making intercession. Now if Jesus Christ is God, to whom is he making intercession? Figure that one out. He's making intercession to God for us. And when I come to this in 8:34, then I'll expound on it further.

Romans 8:26

It is like the spirit cries "Father, Daddy." We knew not what we can pray for, but He does. The better you get to know Jesus Christ the master, the more you know, the more you believe, the more you follow him, the shorter your prayers. People pray long prayers because they don't know him.

Matthew 6:7-9

Not a very long prayer.

In the garden of Gethsemane, not a very long prayer.

Familiarity with the Father makes for short prayers. If I had time now, I'd take you to Ephesians and show you a great, magnificent prayer and how short it really is.

Romans 8:26

Romans 8:27

"And" = but

God that searcheth the heart and the mind of the spirit – these two here are real closely aligned. He searcheth the heart with a microscopic surveillance, with an intensity. He looks at the motive.

Job 23:10

A man who suffered by standing, withstanding and enduring. When all his children were killed, lost all his physical property, even his wife, and one man stood – Job. Could we, in these times, be off worse? If we lost everything, all of our children would be lost, all of our material properties would be lost in The Way Ministry, and if she would turn against me and I withstand; Job did. Ladies and gentlemen, I doubt if any of us will ever be called upon to stand, withstand and endure more than Job did. And he came out pure gold.

Romans 8:27

Searcheth the heart, looks on the motive, with a microscopic surveillance, with an intensity. He knoweth what is the mind of the spirit. Literally, the heart of the spirit. Boy, this is beautiful.

"mind" – *phren*; from which we get the scientific English word phrenology, meaning the science of the cranial formation. The science of your head. The Greek word is *phronēma*.

He searcheth the heart. He knows what is the heart of the spirit. He knows how you think, how you act, how you want to be.

Wasn't it Romans 7 or 6 where he said I got one law fighting in me. I don't want to go that way, but I end up doing it at times. That which I would I do not.

That searcheth the heart. In the light of this searcheth the heart, mind of the spirit, someone could do a fantastic piece of research if he had the Biblical knowledge and the brains to put it together.

I'm going to give you seven different words that are translated "mind" in the Bible. I took this from C.H. Welch. I don't guarantee it being fully accurate. I don't know. I just haven't taken the time to check Welch completely. But these are seven different words, all translated "mind."

1. *nous* – Romans 7:23; Paul is the only one in his epistles that uses this word. It means reflective consciousness.
2. *dianoia* – a thinking through; Luke 10:27
3. *ennoia* – an idea; Hebrews 4:12
4. *noēma* – a thought out purpose; II Corinthians 4:4
5. *psuche* – the mind, as expressing soul life; Philippians 1:27
6. *gnōmē* – the mind knowing made up; Revelation 17:13
7. *phronēma* – the vent, the motive of the heart

The spirit does not take over. The spirit does not possess. The spirit does not control. The spirit does not use you as a channel. The spirit helpeth our infirmity. It assists. It doesn't control. It doesn't take over. You do not become a puppet in the hands of God. The only puppets that are ever in the hands of "God" are in the hands of the wrong god, which is the Adversary. He possesses people. He makes them channels. He takes over their freedom of will and uses them.

See, the spirit meets our utter extremity by its graces, bearing us up and lifting" us to the Father. Maketh intercession for the saints. The spirit makes intercession for the saints according to the will of God, according to God, in harmony with God. The Greek word is *katatheou*.

The spirit makes intercession in harmony with God, according to God. Now how can I, if that spirit does not possess me, how can that spirit make intercession with God if it doesn't possess me? Very simple, I believe. And I operate by my believing speaking in tongues, and that is how it makes intercession for the saints in harmony with God.

Talking about the holy spirit becoming available in the future, before it was available. The Gospels refer to it as the Comforter, the Helper. And he is our intercessor. I do not know what to pray for as I ought. But the spirit in me does, for it knows my motive and it knows my heart. So the spirit, when I speak in tongues, makes intercession through Christ Jesus who is the mediator between God and man, in harmony with God.

Ladies and gentlemen, I can't teach it any better. I don't know it any better. That speaking in tongues is so fantastic.

Romans 8:28

And we know what? We know that by our speaking in tongues, all things work together for good. The suffering; we simply stand, withstand and endure. The persecution we simply

endure. The scripture says even in this world, with Christ in us, we're never tempted beyond what we are able to be the victors over. When you're born again of God's spirit and you speak in tongues, all things work together for good. Why? Because He is the God of history. He is the God that overrules situations because you are His son, His daughter, His beloved one.

Genesis 50:19, 20

Joseph was sold by his brothers. Everybody thought that was a bad deal. It was a bad deal. But Joseph believed, and because of that believing a whole nation was saved. God overruled.

Romans 8:28

All things work together for good by our speaking in tongues, because He is the God of history. He is the God that created the heavens and the earth. Not the Pope! Not anybody but God. He's the God who overrules time and time again because of men who dare to believe, who stood. In spite of their weaknesses, He looked at the motive of their hearts. Not on the outward man, but on the inside.

"to them that love God" – To love God is to believe and to act accordingly. If you say to me, "I love you Dr. Wierwille," and then hit me over the head with a ball bat, that wouldn't make sense. If we say we love God and we don't carry out His Word, we don't believe His Word, we don't act accordingly, it doesn't quite make sense.

We know that all things work together for good because we are speaking in tongues and speaking in tongues requires believing and we act accordingly; maketh intercession for the saints. I teach you to stay your mind on an individual, etc. and speak in tongues for him. That's exactly what it's saying in Romans if you've got eyes to see.

All things work together for good to them who love God. And this is the first place in the book of Romans where *agapaō* is used. And it's used regarding speaking in tongues. All things work together for good, those speaking in tongues with *agapaō* love. That's the love of God in the renewed mind in manifestation. And it works together for good to those that *agapaō* God, who love God in the renewed mind in manifestation, who are the called. It works together for good to the called. Are you called? Then speak in tongues. As you speak in tongues, all things, your sufferings, your stand, your withstanding, your enduring, your persecution, out of all that, all things will work together for good to those who *agapaō*, love of God in the renewed mind in manifestation.

Now go scriptures through my mind like rabbit tracks in snow in the winter. Can't carry any animosity. Got to shake the dust off your feet. These scriptures go through my mind. If I have the love of God in the renewed mind in manifestation, I can't afford to worry about tomorrow today. I can't even afford to worry today. So worry is a beautiful sin. We think getting drunk is a sin. It is, but no one ever thinks about worrying as a sin. There's lots of times when you've been more worried than you've ever been drunk. Worry is sin.

This *agapaō* love, no worry, no complaining, no fear. Do you speak in tongues? He makes intercession, covers for you, love of God in the renewed mind, all things work together for good to the called. He doesn't force you. He doesn't possess you. He simply tells you the truth, and now it is up to you to believe it.

Then comes this beautiful closing phrase, "according to His purpose." According to God's purpose. There's a reason for your being here. There's a reason for your life. There's a purpose for you being born again. You were brought to this moment in time and history

because God has a purpose. He knew you before the foundation of the world. Did He force you? No, foreknowledge. This is all coming up in Romans, and when Romans 8 finally finishes, we'll be ready for Ephesians.

He knew by His foreknowledge that there would come a day when you would hear the Word and believe. How far will you go with God? He knows that too. That depends upon you. You're called. He doesn't compel, He doesn't force, He doesn't possess. You are not a channel. You must believe. And you must believe to speak in tongues, and as you speak in tongues, all things work together for good to them that love God. All these things. You're called.

According, or unto, His purpose. See, God knew us before the foundation of the world. Did He know Abraham, Moses, Mary, Jesus Christ?

Deuteronomy 8:7-9

Called according to His purpose. Romans. What kind of land do you think that He'll bring you into?

Ephesians 1:3, 4, 9, 11

He is our haven of rest. He is our rock, our stronghold. He is our fortress. He is our high tower. For all that God in Christ did, and He does for us today.

That brings us now in our next session to the goal, the reason for it all. That begins in Verse 29, and culminates in Verse 39, the goal.

ROMANS 8:29, 30

October 16, 1979

We're into the section in Romans that for many years, I too did not know the answers, because whatever denomination you're raised in, whatever theological school you go through, that's what you're taught, that's what you believe. And I had a battle in my mind for many, many years, which goes back to the time I was in catechism, which is the first time I can recall where I was knowledgeable of the teaching where it was possible for God to pick one person and send him to heaven, and then pick another and send him to hell. I had a little problem with that, but it was there. The scripture they used was that the potter has the right to do whatever he wants to with the clay. So he can mold the pot to suit him, or he can destroy the pot if he wants to.

Romans 9:21

Isaiah 29:16

Isaiah 45:9

Jeremiah 18:6

All of that stuff sounds real good, but it's not the truth of God's Word, because if it was true that God could take anyone and send one to hell and the other to heaven, then you would have no free will. Then you would become simply what I have set here in my teaching for tonight, and that is simply that you have no choice. And if you have no choice, then your destiny is predetermined before you were ever born, and that just wouldn't be right on.

Fatalism is the term used, which says that you have no choice. Things happen to you, so why stew about it, it's going to happen anyway. If it's going to happen, it's going to happen anyway. You can't do anything about it. That is fatalism, and fatalism, of course, has grown out of the teaching of predestination, foreordination, and what I know is the wrong teaching and the wrong dividing of God's Word.

Romans 8:29, 30

These two verses comprise one whole segment of truth in the dividing of Chapter 8 of Romans. So beginning in Verse 29, we get to the goal, the reason for it all. The reason that all things work together for good to those who love God. The reason that all things work together for good to those who love God is because they are the called according to God's purpose. If you love God, you will be obedient to God. And to be obedient to God, you must be obedient to His revealed Word.

The first commandment in Matthew was to love God with all our heart, soul, mind and strength. This is the first and great commandment. To those who love God. They are the called according to God's purpose, and they are to love God with all their heart, with all their soul, with all their mind, and with all their strength. That's the first commandment. The deeper you love, the harder it is to ever walk away. So when people say they really love God and they walk away, it cannot be true that they love Him very deeply. The same principle applies to an individual. If you really love someone, the more you love that person the harder it is to walk away or to cross them or do that which is the opposite.

Those who love God who are called according to God's purpose. The second great truth is, after you love God with all your heart, soul, mind and strength, you are called to a standard

of life and living. Number three, which is God's purpose in calling you.

“purpose” – *pro-thesis*

We're called according to God's purpose. *Prothesis* means it is a thesis, which is a standard of excellence. A thesis is written at the end of your academic pursuit. It's a standard of excellence, a purpose, you want to graduate, so you are supposed to be knowledgeable in that field. So you write a thesis, a standard of excellence for your graduation. That's why this usage here is just fantastic.

Called according to God's purpose, God's standard of excellence, so that you have that standard set. It's like moving toward graduation. You're called according to God's purpose. You know good and well that we're not going to add anything to God. So the addition, the standard of excellence has to be us. We do the paper. We do the thesis. Then after that “called according to God's purpose,” we get to Verse 29.

For whom. For whom who? The called according to God's purpose. How? By the Word. That's how you get called.

Romans 10:17

That's so important.

Romans 8:29

For whom? The called. How did He call you? By His Word. Not by what people say about it. But what does the Word say about itself. Faith cometh by hearing, hearing to the end of believing it. That's the Word. But hearing one thing, the Word, the Word, the Word, and nothing but the Word.

That brings you finally then to Romans 10:9.

Romans 10:9 and 10

When you confess with your mouth and get born again, then you're entrusted with, He comes in, it's a gift.

Romans 8:29

To whom? The called with righteousness.

Romans 10:11

“For the scripture saith, Whosoever believeth on him shall not be disappointed in his expectation.” Shall not be ashamed. Whosoever indicates that there are others who will not hear the call. People have the privilege of hearing the Word. They don't hear it because they don't want to hear it.

The called are those who hear.

No place in the record can I find where God yells at people, where He hits them over the head with a ball bat or something. It doesn't happen. He was in that still small voice, Old Testament, remember? And I wrote, “To hear that still small voice, shut up.” Man's always got his opinion of God and everything else, so he never shuts up. To hear God, be still. You got to close your head off and your mouth and you've got to listen from God's head to your head, from God's mouth to your mouth. And that comes by the Word and nothing but the Word.

All conscious action involves choice. There is nothing so wonderful and yielding such fruit

as Christianity when it's believed and practiced according to God's Word.

Romans 8:29

For whom, the called, He did foreknow, the called according to God's purpose. He, God, did foreknow. God also did predestinate to be conformed to the image of His son that he might be the firstborn among many brethren.

In that verse there are four words we're going to study with a minute accuracy: foreknow, predestinate, conformed, firstborn.

Now, you have the word for "purpose" written, *prothesis*.

Now, the word "foreknow" has the same prefix, *pro-ginōskō*.

"Predestinate" is the word *pro-orizō*.

"Conformed" is the word *sun-morphos*. In order to understand this, you need the word *meta-morphōsis*. Then you need another word, *meta-schēmatisō*. And then you still have to add another word, *su-schēmatisō*. This will all be dealing with the word "conformed."

"Firstborn" is the word *prō-totokos*.

Predestination is not fatalism. If it was fatalism, you couldn't do anything about it. And it's not superstition. It's not fatalism because you can do something about it. How could you be called if you had no privilege of doing something about it? Then He could not have ever used the word "called." Then it would have to be words like forced, controlled. To even use the word "called" implies that the individual has the freedom of choice to hear.

(Dr. Wierwille gives example of calling someone in the Corps audience.)

Predestination is the word *pro-orizō*. The *pro* means before, in advance of, in preference before you can see the rest – the highest. Boy, that's really something. You know how I got this and worked this? Because there's another Greek word which is *horos*, right associated with this word *orizo*. *Horos* is transliterated into our English word "horizon." That word *horos* means a limit, a boundary. You see the sun coming over the horizon. The horizon has a limit, a marked out area or territory. And that same word is used in relationship to *pro* as it refers to a mountain.

Once again, listen. In advance of, in preference before you can see the rest – the highest. ~ (Example of seeing the highest point, but not the bottom of the mountain.)

That's the greatness of predestination. The *pro*, in advance of before you ever get there, in advance of you can see the top of it. That's *pro*. That's the first part of destination. *Pro*, in advance of. You can see the highest. He saw from before *pro* foundation of the world that you would hear the Word, would believe it. He saw the highest for you before you were ever conceived. God did. That's why that word predestination is so fantastic.

Orizō – To set forth distinctively; Well, I think it's quite distinct that we are His sons. That is quite distinct. To be born of His spirit is certainly distinct. Also means to appoint definitively. That means to not only set forth distinctly but to appoint definitively, we're being set forth distinctively, He has set forth in His Word both our standing and our state in this word *proorizō*. That is why because of the distinctiveness of it and the definitiveness of it, it is marked out territory, *pro*. That's why the word horizon is marked out territory. You can see it with the coming up of the sun, and specifically the mountains, the peaks of it.

The word predestinate, *pro-orizō* is used four times in the New Testament: Romans 8:29;

Romans 8:30; Ephesians 1:5; Ephesians 1:11.

Ephesians 1:5

According to his good pleasure. In Romans according to his purpose. And His purpose is God's good pleasure.

Ephesians 1:11

That is the meaning, that is the usage, that is the Word of God on predestinate.

In order to predestinate, God had to have a purpose in mind, and He could only have that purpose in mind because He had foreknowledge. Predestination is contingent upon foreknowledge. Foreknowledge has a purpose. Otherwise, predestination would be totally irrelevant.

I would now like to give you my definition, from working the Word and the texts, of predestinate and then we're going to keep working every word that is closely associated with this predestination, like foreknowledge.

Predestination – to be set forth in preference definitively and distinctively before the foundation of the world with an absolute, marked out declaration because of God's foreknowledge.

Without foreknowledge there could be no predestination. Without foreknowledge, then what they refer to as predestination would have to be fatalism. Foreknowledge of God makes possible predestination so that you, the called, could be set forth in preference. You're certainly in preference beyond the unbeliever, aren't you? Definitively, real definitely and distinctively, real distinction, before the foundation of the world, or before the overthrow, Genesis 1, with an absolute, marked out declaration. That's eternal life; sons of God; born again. Marked out declaration of the heights that He has called you to because of His foreknowledge.

That word "foreknow" is the word *pro-ginōskō*. That word is translated "foreknow" here in Romans 8:29. That's the word foreknow.

Romans 11:2

"foreknew" – *proginōskō*

The word *pro-ginōskō* is also translated "foreordain."

I Peter 1:19 and 20

"Who verily was foreordained" – *proginōskō*.

This word *proginōskō* is translated "know."

Acts 26:5

"knew" – *proginōskō*

To know before is the fourth usage of *proginōskō*.

II Peter 3:17

"know before" – *proginōskō*

Those are the only usages of the word *proginōskō* in the New Testament.

Now the word "foreknowledge." The word "foreknowledge" is the word *pro-gnōsis*. This word *prognōsis* is used in I Peter 1:2.

I Peter 1:2

“foreknowledge” – *prognōsis*

Acts 2:23

“foreknowledge” – *prognōsis*

I told you I was going to trace these words down in minute accuracy in every usage with you, because I never again want to hear one word from anybody in the Corps that they don't understand predestination or foreknowledge or purpose.

There's another related word. The English is “be past”. The Greek word is *pro-ginomai*.

Romans 3:25

“are past” – *proginomai*

There's another word relating to foreknowledge, “forefathers.” “Forefather” and “parent.” The Greek word is *pro-gonos*. Very unique, very dynamic. *Gonos* from which we get the word genus. Also the word from which we get the word genes. It's also the word from which we get the word genetics. And it's the word from which we get the word gonads. It's also the word from which we get the word progeny. Boy, you talk about foreknowledge. *Proginōskō*. When you work it down into all these different layers, man, it sits up there like a diamond just showing forth all it's radiant beauty, because the greatness of God is His foreknowledge, who knows man's end before his beginning.

II Timothy 1:3

“forefathers” – *progonos*

I Timothy 5:4

“parents” – *progonos*

Foreknowledge, to know. Look at that word *progonos*. Before the baby is born you know it's coming. Foreknowledge. Isn't that wonderful? Forefathers. You're a father before you see the evidence, but you know it's going to be your baby. God, from before the foundation of the world knew you would be His baby. Boy, foreknowledge!

Now we have only one left, *pro-graphō*. You may wonder why I put this word here. You won't wonder when I get through with it. It's the word that we get the word graphics from, writing from. *Graphō* is to write.

I Corinthians 2:7

“ordained” – *prographō*

Pro = before

Graphō = in advance of, in preference before; you can see the rest, the highest, the *pro*.

I want to show you one more, and then I'll explain the greatness of this thing to you.

I'm teaching you everything in the Word on this subject. There is no more to be known from the Word than what that Word gives. You may be able to get more out of the Word, but that's all the Word there is on this foreknow business and the words that are immediately associated with it.

Galatians 3:1

“evidently set forth” – *prographō*

Prographō – We get graphics from it, writing. Pro, before.

Before what? Before it's seen by anyone else. (Dr. Wierwille gives several examples.)

Before it's seen by anyone else; God saw that there would be a day you would be born, you'd hear the Word, you'd be called. He saw that before you came into visibility. That's this *prographō*. He saw you from before the foundation of the world.

Romans 8:29

Those whom He foreknew, He could predestinate to be set forth in preference definitively and distinctively before the foundations of the world with an absolute marked out declaration because of God's foreknowledge.

Predestinated, to be conformed to the image of His son.

“Conformed” is the word *sunmorohos*. *Sun* means with like manner, in company with, companion with, be on the side of, colleagues, associates.

Boy, you talk about Romans 8. Isn't that wonderful! To be in like manner as Jesus Christ, to be in company with him, to be a companion with him, to be on the side of Christ, to be a colleague of his, to be his associate.

Morphos is simply to be fashioned like.

Philippians 3:21

“fashioned like” – *sunmorphos*

With that, you could put I Corinthians 13 when we shall see him face to face.

Morphos. fashioned like, but it's fashioned to the end that its got a new shape, a new form, a new fashion. Called according to God's purpose, that the called whom He foreknew, He could predestinate to be conformed, get a new shape, a new form, a new fashion. Spiritually He did it. In the senses realm you do it by the renewing of your mind. That's *sunmorphos*.

The next word is *metamorphosis* transliterated into the English word metamorphosis. Some people use it regarding a butterfly. God uses it much bigger. This word *metamorphosis* is used four times in the New Testament.

II Corinthians 3:18

“changed” – *metamorphosis*

Matthew 17:2

“transfigured” – *metamorphosis*

Mark 9:2

“transfigured” – *metamorphosis*

Romans 12:2

“transformed” – *metamorphosis*

The other two words that I gave you earlier must also be looked at in the light of what I'm sharing with you.

Metaschēmātizō – *Schēmātizō* is the word from which we get the word scheme, plan. In India they never say architectural plan, they say architectural scheme. I think Great Britain

uses the word scheme rather than plan. This *metaschēmatizō* is used in II Corinthians 11.

II Corinthians 11:13

“transforming” – *metaschēmatizō*

II Corinthians 11:14

“transformed” – *metaschēmatizō*

II Corinthians 11:15

“transformed” – *metaschēmatizō*

A little while ago in Philippians 3:21 we had the word *sunmorphos*. Now we have to look at the word *metaschēmatizō* because it’s also used significantly in Philippians 3:21.

Philippians 3:21

“change” – *metaschēmatizō*

“fashioned” – *sunmorphos*

The scheme of changing it.

I Corinthians 4:6

“in a figure transferred” – transformed in a figure; “Transferred” is the word *metaschēmatizō*.

Finally we have the word *suschēmatizō*.

I Peter 1:14

“fashioning yourself according to” – *suschēmatizō*; The prefix *su* means you or yours

Romans 12:2

“conformed” – *suschēmatizō*

Be not you, your own scheme which you’ve been in, in the world, but be ye *metamorphosis* by the renewing of your mind. A tremendous verse on the renewing of the mind.

Romans 8:29

With the information I’ve given you, which all there is in God’s Word, the greatness of this “conformed to” ought to hit you like a ton of bricks.

What are you to be conformed to? The image of His son, Jesus Christ.

“image” – *eikōn*, meaning pattern, the original

Jesus Christ was God’s only begotten son. We are to be conformed to the image, the pattern, the original, the likeness found in Jesus Christ.

“Image” means likeness found in Jesus Christ. Conformed to the likeness. A wonderful, wonderful truth.

“firstborn” – *prō-totokos*; Jesus Christ was God’s only begotten son, but he was Mary’s firstborn. If you have a firstborn, you have to have a second born. Otherwise, it’s only begotten. If a father has only one son, it’s his one and only son. But if he has two sons, then the first has to be his firstborn. Conformed to the image of God’s son that he, the son, might be the firstborn, which says there must be logically other born. Otherwise, he would

be the only begotten born. Then he could not have brothers. He's the firstborn among many brethren. All tied together with those who loved God are the called according to the purpose. The called, He foreknew, predestinated, to be conformed to the likeness of Christ that he, Jesus Christ, might be the firstborn among many brethren.

Colossians 1:15

He who hath seen me hath seen the Father. That's how he was the likeness, the pattern or the original, the firstborn, *prōtotokos*. The firstborn of all creation.

To create is to bring into existence that which has never been before. In the gathering together, it's got to be a creation. The first birth is not a creation. Daddy and Mommy did it. Formed and made. But in the gathering together, where we get a new body fashioned like unto his glorious body, it has to be a creation, because when the physical body dies, it returns to dust. Nothing left. The last breath is soul life. It's gone. No more breath, no more soul. So in order to have a new body conformed, fashioned like, God has to create.

The image, the firstborn, of every creation of all creation.

Colossians 1:18

Hebrews 1:5 and 6

"firstbegotten" = firstborn

When he brought him in by the resurrection.

Hebrews 12:23

"firstborn" – *prōtotokos*

That's the usage of the word *prōtotokos*.

Romans 8:29

God knew all of this. You heard the call and you were born again. You became God's son and a brother of the Lord Jesus Christ. But that's not all there is to it. There's a gathering together with the return of Christ when the dead in Christ shall rise, we which are alive shall be changed, death puts on immortality, mortals put on immortality, corruption puts on incorruption. And that brings us to the totality of the greatness of this truth that Jesus Christ is the firstborn, because in the resurrection of the Lord Jesus Christ, who's the only one so far who has ever gotten up. He ascended into heaven, sat down and sent forth this which you now see and hear, which is the new birth, which is God in Christ in you, which is the guarantee of the completeness of the perfect man with the return of Christ.

That's Romans 8:29.

Romans 8:30

"Moreover" – The RV has "and" and that's what I think it ought to be. It's in conjunction with Jesus Christ the son of God being the firstborn among many brethren and whom he did predestinate. That's the called. To predestinate because of His foreknowledge. That's why He called. He knew that when you would hear the Word you would believe it. So those two words we've covered in detail, predestinate, called.

It is interesting that the words predestinate, called, justified and glorified, all are in the aorist tense, meaning once and for all, it's finished. It's the word "done." In the Old Testament the word was "do." To the body of the Church, the called, the born again, it is the word "done." There is nothing that you can do. It is all done for you. By grace are ye

saved, not of works. It's all done. All you have to do as a man of body and soul is hear the call, hear the Word, you respond to the call by the freedom of your will, confess with your mouth and the miracle of all miracles is born within, Christ in you, the hope of glory.

That's why the word "justified" is the word *dikaioō*. It means legally and judicially established guiltless and thus it is set forth as righteousness. The great truth of that you find in II Corinthians 5.

II Corinthians 5:20 and 21

Legally and judicially established guiltless, thus set forth as righteous.

Romans 8:30

Those who He legally and judicially established as guiltless having the righteousness of God, He glorified.

"glorified" – *doxazō*, transliterated into our word doxology. It means to invest with dignity. He glorified, to invest with dignity, make one important. Boy, look at that. The called, those who love God according to God's purpose, for whom, the called, He did foreknow, He also did predestinate to be conformed to the image of His son that he might be the firstborn among many brethren, and whom He did predestinate, them He also called, whom He called them He also legally and judicially established guiltless and having the righteousness of God. And whom He justified, them He also invested with dignity, making that one important, placing that one in a position of honor, glorified.

That takes me to the greatness of Ephesians 1.

Ephesians 1:20 and 21

"Far above" – This is the exceeding greatness in Verse 19. That the eyes of your understanding may be enlightened in Verse 18. Raised Jesus Christ up there, and we're seated in the heavenlies with him, far above all principalities." That certainly is to invest us with dignity, making one important, placing that one in a position of honor. Seated with him who is seated at the right hand of God, our Lord and Savior Jesus Christ.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. ladies and gentlemen, don't you see why the Church of the Body is to be superconquerors, why we are to have more abundant life because of what God wrought in Christ Jesus.

That is Verse 29 and 30 of Romans 8.

ROMANS 8:31-39

October 23, 1979

Here in Verses 31-39 that we're dealing with, we come to the culmination of the goal, what all of this is about. Here we reach the apex in this conclusion section of Romans 8, which is the pinnacle of man's complete redemption. We need more to live than freedom from law of sin and death. We need a life that is more than abundant in this sin ridden and devastating world. Romans 8:31-39 stands right at the apex, the pinnacle of all truth. It's totally unchallenged. The great reality in these verses is untraceable and it's unmeasurable. In the midst of all trials and tribulations, this section in Romans rings loudly and is heard down the corridors of all history and time by Satan and the onslaught of devil spirits against all sons of God.

Romans 8:31

"What shall we then say to these things?" What things? All the things that have gone before in the Book of Romans culminating with those who are called with His purpose, those who have been justified and those who have been glorified. You have to work Verse 31 and 32 as a unit in order to see the great impact of it. The first part deals with God.

Romans 8:32

That's why and how God is for us.

Romans 4:25

Galatians 2:20

That is why and how God is for us. That's why the truth also reads, talking about Jesus Christ and how God in Jesus Christ, "how shall he not with him also freely give us all things?"

Those are the all things that pertain to life and godliness which are freely given unto us.

Romans 8:31

If God be for us, who against us? If God be for us who could possibly be against anything that God has so completely, completely completed.

Romans 8:33

Any charge of condemnation in any way on the called, the justified, the glorified or call in question anything against anyone of God's elect.

"It is" – should be "shall" all the way through. Shall God Who justified? Shall God Who justified, Who called, Who glorified? Is He going to lay any charge, any condemnation in any way, call in question anything against anyone who He has saved? How stupid! God won't do it. He's the only one who could lay anything on you. And He called you, justified you, glorified you. So He's not going to uncall you, unjustify you, unglorify you.

Then you go to a second "who" in Verse 34.

Romans 8:34

This changes from God to His son who did the work for us and in us so that God could call, justify and glorify. It's just absolutely beautiful that He moves to His son Jesus Christ here because this Christ Jesus always did the will of the Father. Here these verses come to

my mind. I and my Father are one. This is why it moves from God in Verse 32 to Christ Jesus in Verse 34. The best texts add the word “Jesus” after the word “Christ.”

Here we are dealing with condemnation.

Romans 8:1

Romans 8:34

Here we’re coming back to condemnation at the end of Romans 8.

Who is he that condemneth the called, the justified, the glorified? Shall Christ our brother condemn us who died for us, God’s only begotten son who knew no sin but became sin for us that we might be made the righteousness of God in him? Yes, even more Christ is risen, for God raised him from the dead when all was fully completed. And furthermore, Christ ascended and is seated at the right hand of God. Furthermore, Christ also makes intercession for us against the Adversary.

We have here in these verses some real legal stuff. There are four basic things involved: the accuser, the accused, the judge and the execution.

Job 2:1

“Sons of God” – created angels

The accuser is the Adversary, Satan. He comes to accuse Job.

Job 2:2 and 3

The Adversary had access to God’s throne as the accuser who accuses God’s people, Job.

The judge of course is God. The execution of that judgment is dependent upon God.

Zechariah 3:1 and 2

Satan was at the right hand. He was the accuser. He had entry to God until the ascension of the Lord Jesus Christ. When he ascended upon high, he sat down at the right hand of God.

That’s why I said to you about that verse in Romans, even more, rather, that is reason again, even more Christ is risen, for God raised him from the dead when all was fully paid or completed, furthermore, Christ ascended and is seated at the right hand of God. Furthermore, Christ makes intercession for us against the Adversary, the angel of light, Lucifer, who at one time was at the right hand and because of the junk he did, was finally replaced by Jesus Christ, God’s only begotten son, who is today at the right hand of God making intercession, not accusations but intercession. Christ’s present place is at the right hand of God. That’s the place formerly of the accuser. Today it’s the place of God’s only begotten son who does not accuse but he makes intercession for the saints according to the will of God.

Hebrews 7:25

This gives you the perfect standing before God in Christ Jesus. The accuser has been replaced by God’s only begotten son. We, who were formerly accused, are no longer accused because we have been called, justified, glorified. God is the judge and therefore, if God be for us, who is going to be against us? Who is going to lay anything against God’s elect? That’s our perfect standing in the wonderful family and household of God.

Romans 8:35

Now we come to the present circumstances in life while you’re living here upon earth. This

does not deal with condemnation. Verse 34 deals with condemnation, and we see there is no condemnation. Verse 35 deals with separation, not condemnation.

I put together with this some of the truth from Ephesians 3:17, for we are rooted and grounded in God's love in Christ and manifest above all with all saints and know the love of Christ in its breadth, length, depth and height, for we are filled with all the fullness of God.

Then who shall separate us from the love of Christ Jesus?

There's a listing of seven here regarding separation. I want to handle these seven with the greatest of my spiritual knowledge and ability to give you the best understanding that I know. You have in this section the great paradox of truth, but the paradox relates itself to the standing and then to our present life here upon earth. The standing is one of eternal life, called, justified, glorified, already seated in the heavenlies with him. But the other side of the truth is that we are still living in this world, and we're surrounded with tribulation, distress, persecution, etc.

We know according to Verse 34 that nothing is going to condemn us. Now what can separate us?

Tribulation is pressure from evil, evil pressure that is heaped upon you. I think perhaps "mind pressure" would define it as well as I can understand it.

Distress is also translated at times as "anguish," but really this word means they tried to crowd you back, threw you back against the wall for what you believe and stand for.

Persecution is where they even follow you around to irritate you.

Famine – To handle this one we go to Matthew 24.

Matthew 24:7

That's the same word that's used in Romans for "famine." You see its application here in its first usage in Matthew relates itself to the immediate time preceding the return.

Mark 13:8

"Famines" – same word

Luke 4:25

Luke 15:14

Same word.

Luke 21:11

So far everyone dealt with that period of time relating to the return, preceding. Then regarding Elijah and the one son who didn't do right and save.

Revelation 18:8

Those are all the usages of this word in Romans 8:35, "famine."

There is no question about it's coming. Furthermore, look at Romans 8 again.

Romans 8:35

Who shall separate us from the love of Christ? Did the famine separate Elijah? Everybody else starved but who? That's what he is trying to show you. But he's also trying to show you that if you blow it like the prodigal son, then you too are going to be in want. God will

take care of His believers if they believe, even if He has to take them to the brook Kidron and feed them and water them. Even if He has to put them in a widow's house and the cruse of oil never runs out.

Nakedness means not much money. You cannot buy a lot of clothing and TVs.

Peril is a source of agitation endeavoring to introduce fear into your walk. It's irritation. Eight times it's used in one verse in Corinthians when Paul was in peril of robbers, peril of the sea, peril of this, peril of that. Just an agitation to introduce fear.

Sword but it isn't a sword. The best way I know to describe it to you would be like a hunting knife today. It isn't a sword to chop heads off with. It's like a hunting knife. The meaning of this, Who shall separate us from the love of Christ? Shall mind pressure, the crowd trying to pin you back against the wall, those who march against you or follow you around to irritate you. Just because there's not enough food or money available will you be lacking? Just because there's not a lot of money available to buy clothing, will you have it? Just because they try to cut you to pieces with words, that's the word sword. Cut you to pieces with words. Is that going to separate you from the love of Christ?

Here you have seven, which is the Adversary's spiritual perfection endeavoring to ruin you. And it always begins with mind pressure, gets you to doubt God's Word that you question the integrity of the Word, and what has been taught. This is our present suffering where we stand, withstand and endure. This is the paradox of truth.

Seven stands for spiritual perfection on both sides of the ledger.

Ten is ordinal perfection. We're going to end up tonight with ten things later on. When you put these numbers together, you end up with ten and seven in this section of Romans 8 which is seventeen, and seventeen is one of the prime numbers. As a matter of fact, it's the last prime number available. There are only seven prime numbers. Seventeen is the last. Thirteen is a prime number too.

That's the greatness in my heart and life of Verse 35.

Romans 8:36

This is a uniquely difficult verse of scripture unless you have the understanding that I have just shared with you. This of Verse 35 is present. Verse 36 is Old Testament past. Old Testament past believers, present new body of Christ believers, like you and I. Verse 36 about Old Testament.

For the Old Testament believers as well as for us present-day sons of God, there is no separation in relationship to even the overwhelming odds. To see it in the light of the greatness of the truth of God's Word you're going to have to go to Hebrews 11.

Hebrews 11:1

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

Hebrews 11:2

For by it the elders were made witnesses. These are the witnesses, they were believers who had died.

Hebrews 11:3

Through believing we understand that the ages were prepared by the Word of God to the

end that things which are seen came not into being of things which do appear.

Hebrews 11:4-12

The reason you have so much in Hebrews 11:8-12 about Abraham and his wife is because all the believer's line went back to Abraham. Putting that truth in with Romans 8 is singularly significant. Abraham looked for a city. You and I look for the return of Christ. Sarah believed and conceived a child.

Hebrews 11:13, 17, 20-23

Here you have a great number of verses on Moses because he is the great prophet until Christ.

Hebrews 11:31-35

See why Romans puts this verse in tying together the modern times in which you and I live, the present day believers. If someone becomes weak in believing after we have the pressures, persecution, all that stuff and he's overcome by it for the moment and he dies, he still has eternal life and will be in the gathering together.

Hebrews 11:36-40

Hebrews 12:1 and 2

Romans 8:36

In the teeth of the enemy, in the lion's den, in life's fiery furnaces against all opposition, against foes seen and known, foes unseen and unknown, we are super conquerors.

Romans 8:37

We are not exempt from these things, but right in the midst of them, right in the present moment of life we are super conquerors through him that loved us.

Talking about Verse 35, separate us from the love of Christ, Verse 37 through him that loved us and Verse 39 closes it all out with the love of God which is in Christ Jesus our Lord. So the love of Christ, he who loved us. The love of God which is in Christ Jesus. Like in the new birth, it's God in Christ in you. This love is the love of God in Christ Jesus, our Lord and our Savior. In all these things, who is going to separate us? Nothing. We can be and we are super conquerors until such a time when we falter in our believing and we succumb to the enemy and he destroys us for a moment, but we are guaranteed, as they were in Old Testament past to be in the first resurrection, we, the sons of God are guaranteed to be in the gathering together. That's why Verse 35 and 36 deal with those two truths that I have shared with you. And Verse 37 deals with our present time sons of God telling us that we are not only conquerors, but we are super conquerors. Believers have lived so far below par, born again believers. Number one, because they have not been taught the accuracy of God's Word. Number two, those who have known the accuracy of God's Word refuse to believe it and walk on it. The moment you refuse to believe and not walk on God's Word, you will not be a super conqueror.

Romans 8:38

"For I am persuaded." We read it in Hebrews 11. Persuaded to the end that there is not one iota of doubt, fully convinced, not just in the head but in the heart. It's not just a mind trip where you quote the Word. It's a trip of the walk, the talk, the living of it.

For I have been persuaded beyond a shadow of a doubt. The question logically is, how was

he persuaded? Very simple. By the Word of God. That's how you're persuaded. The Word of God is the will of God. By believing that Word. That's how he was persuaded. By speaking in tongues much, operating manifestations, renewing of the mind. That's why it comes up here at the close of this chapter again about renewed mind.

I taught you that this whole chapter basically deals with renewed mind. You'll not find this written in any commentary of Biblical work outside of the Word. How persuaded? By the Word.

Then you get to the ten different things. The KV has the better of it. When you have "neither, nor" like this, you have a figure of speech with great emphasis in it.

Life – senses world living, nothing in this life, nothing in this world, not even **death**.

Next category, **angels, principalities, powers**. Nothing in the spirit world. This deals with Devil spirit world. Spirits, ruling spirits, ruling powers.

Perhaps Ephesians 6:12 should be inserted here.

Third category, **things present, things to come**. There is no dimension in time that will separate us.

Romans 8:39

Next category, **height, depth**, no dimension in space that will separate us.

The final category, **nor anything else in all creation**.

Ladies and gentlemen, you made him Lord when you accepted him and spoke in tongues, so you have the witness.

How far we have lived below par. How weak the so-called Christian church has manifested itself because they simply refuse to believe and walk in the light of the greatness of God's Word that is so completely revealed and finally culminates in the great truths of these verses, 31-39. If God be for us, who can be against us? No condemnation, nothing that can separate us, in all things we are more than conquerors and we are persuaded that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

The next section in Romans deals with Chapters 9,10 and closes it out in Chapter 11 in verses that I think, I know, should strike a very hot iron in your mind in relationship to the great verses that I've just shared. That begins with Romans 11:33.

Romans 11:33

"unsearchable" – incomprehensible; You may to a degree apprehend, but you will never comprehend until the return.

How incomprehensible are God's judgments.

"past finding out" – untraceable

Romans 11:34-36

Romans 12:1 and 2

That, Corps, I believe is Romans 8.

ROMANS 9:1-5

October 30, 1979

Tonight we go to Romans 9. You'll find that Chapters 9, 10 and 11 will fit as a unit, and we'll be covering these chapters systematically, logically, one right after the other. I think that the one great truth that sits over, the top of Romans 9, 10 and 11 is again, that God is over all. We've been basically dealing with the Word taking us back to Adam and his sin, and all mankind being under sin. Now in Romans 9, 10 and 11 we get specifically to the so-called Jews or Israel and Gentiles. This will deepen if for you. It will set it even greater for you than it was set in the previous chapter.

Romans 9:32

This is the culmination of this record.

It centers around believing. I think one of the greatest truths that has been shared with the Corps is that Romans 8 is specifically on renewed mind. Here again in Romans 9, 10 and 11, with God over all, believing is the key that unlocks the door.

Spiritually, historically, and every other way, whenever a Gentile was proselyted, became a proselyte of Judaism, they were admitted to the Israeli circle or the Judean circle, but they never obtained equality.

Romans 9:1-5

Romans 9:1

"I lie not" – Those words are superfluous. If he's telling the truth of Christ, he couldn't be lying. If he's telling the truth in Christ, he has to be in fellowship. Whenever you're telling the truth in Christ, you have to be in fellowship with the will of God. And whenever you're in fellowship with the will of God telling the truth in Christ, you could not be lying. Therefore, those words, "I lie not" have, to be considered. Why are they there? If you're telling the truth, you're not lying. Can't you see it? "I lie not" is totally superfluous. The only reason it's there is for double emphasis.

"conscience" – habit pattern due to what you've been taught, which concurrently and automatically is after that which you believe.

(Dr. Wierwille looks up the word "conscience" in Bullinger's Critical Lexicon and Concordance.) Bullinger says:

Conscience – a knowing with one's self; consciousness; the being one's own witness; the testimony of one's conduct borne by consciousness; especially the consciousness man has of himself in his relation to God, manifesting itself in the form of self-testimony. Consequently, it is the effect and result of faith (believing), for a man's conscience will never condemn that which he believes to be right and vice versa: hence, the only conscience worth having is that which springs from "a faith unfeigned," (I Timothy 1:5).

A conscience worth having is that which is built upon the Word of God. I think it's great what Bullinger says if you understand it. Conscience is a habit pattern. Conscience is not something that you're born with. It's something that's built in you according to what you're taught. Because what you're taught is what you believe. You cannot believe beyond what you're taught. Conscience in people varies according to what they have been taught.

That's the meaning of the word "conscience" in Verse 1. My conscience, that which he had been taught, which he believed, also bearing me witness in the Holy Ghost.

"in" – with

No article "the"; with *pneuma hagion*.

Because I tell the truth in Christ, my conscience, (he's renewed his mind on the Word of God) bears witness with *pneuma hagion*. His life is a witness because he speaks in tongues, *pneuma hagion*. The witness he had was that he was speaking in tongues. Speaking in tongues is the witness, the external manifestation of the internal reality and presence of Christ in you, the hope of glory. A fantastic verse of scripture.

Romans 9:2

"great heaviness" – He had a burden, a continuous heaviness in his heart. Like you and I would have for our father or mother, like you would have for your own children if you're a daddy or mommy, or for brothers or sisters who do not know God and who are far away from God and are really flipped out. You would have a real great heaviness for them because you want them to have the best. When they are denying themselves God's best when it's available, it hurts you. You feel badly. That's the heaviness and continuous sorrow in my heart.

Romans 9:3

"I could wish that myself were accursed from Christ" – That whole section is a parenthesis. You can read on from the end of Verse 2, "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh."

In Bullinger's Bible and in other works too, they translate "could" as "used to." To say "I used to wish that myself were accursed from Christ" implies that you no longer desire that. I think King James is right. It's a figure, because it's not literally true.

Like you'd say, "I'd give my life for you." Or the more shallow one, "I'd give you the shirt off my back." That's a figure.

In other words, I'd give my life for you if all you Israelites got saved. He didn't mean it literally. He meant it as a figure where he just bled out his heart and he was just so concerned about Israel being saved.

"accursed" = *anathema*, which means accursed. There's another word that people get confused with it at times, and that's the word *maranatha*, which means "the lord come."

Then they have a period after "flesh."

(Dr. Wierwille refers to Bullinger's *How to Enjoy the Bible*.)

Now we're going to get to these verses 4 and 5, that have caused no end of difficulty. I have no idea how many people have been killed over these verses. I know they have been burned at the stake, executed, had heads cut off, and all because somebody had a habit pattern of believing Jesus Christ is God, and violently hated everybody else who didn't agree with him. So the way to get rid of the heretics who do not believe that Jesus Christ is God is just kill them. Now Bullinger is a Trinitarian. Bullinger believed Jesus Christ was God, as did Charles Welch. Yet Bullinger makes some interesting statements that are sort of unique.

How to Enjoy the Bible, page 37

“One other mode of dividing the Word as to its literary form is by punctuation; which is a still more important manner of dividing the Word, as it seriously effects the text by dividing its sentences, and thus fixing its sense. The importance of this will be seen when we note that its effect is to fasten the interpretation of the translator on to the Word of God by making his translation part of the Word. It thus comes to the ordinary reader as part and parcel of the truth of God, whereas it is absolutely arbitrary, and is wholly destitute of either Divine or human authority.”

Bullinger’s footnote, page 38

“Sometimes a change of punctuation may be made through inadvertence or through ignorance. We have heard of I Corinthians 9:24 being read aloud thus: “They that run in a race run. All but one receiveth the prize.” The ignorance that interpreted this failed to see the bad grammar which resulted in the last clause.”

“The Greek manuscripts have practically no system of punctuation: the roost ancient, none at all; and the latter MSS, nothing more than an occasional single point even with the middle, or in line with the top of the letters. Where there is anything more than this, it is generally agreed that it is the work of a latter hand.”

“So that in the original manuscripts we have no guide whatever to any dividing of the text, whether rightly or wrongly. Indeed, in the most ancient MSS, there is not only no division at all, but there is not even any break between the words! So that we can find no help from the MSS.”

“When they came to be collated, edited, and printed, a system of punctuation was introduced by the respective editors. Each one followed his own plan, and exercised his own human judgement. No two editors have punctuated the text in the same way; so that we have no help from them.”

“When we come to the English Authorized Version we are still left without guidance or help.”

“The Authorized Version of 1611 is destitute of any authority; for the translators punctuated only according to their best judgement.”

In this section of Romans, it is not a question of the transmission of an accurate verbal text, but punctuation.

The error in the believing, habit pattern of people was at that time, that Jesus Christ is God. This was so deeply ingrained in people, in the translators by 1611 and before, that all texts were punctuated to suit the translator’s position.

I told Tom Jenkinson tonight, it’s worth a Ph.D. if somebody covered the historical background of the Trinitarian controversy in the Church of England up to 1687. 1570’s. King James, 1611. In 1570, all over Christendom, there was a fantastic reaction against Jesus Christ being God. A man by the name of Sesenius took the brunt of it. They began calling it anti-trinitarianism. And most of them died. The inquisition. By the time 1611 came along, they had to make sure that Jesus was God. They did it admirably by punctuation.

I just read you Bullinger, where he said that punctuation is devoid of authority. It is not in the manuscripts. Therefore, if it’s not in the manuscripts, I have a right to take the commas out wherever they put them. You have a right to change whatever you want.

Martin Luther knew Jesus Christ was not God, but he allowed it to get put into the

Lutheran confession because, as he said, he had enough trouble. He didn't want to fight that one. Men get motivated many times by situations. You never know what you're going to do if you have a revolver at your head. Then you would find out. You can only speak after it's all over with about what you did.

I asked the Corps to do a real simple thing, to tell me what God did for them from the time they were born until they got into the Corps. Fifty percent almost did not report in on time. And if you didn't report in on time, as far as I'm concerned, you didn't report in. Corps with whom I've worked hours and hours to share the integrity and accuracy of the Word. You couldn't carry out a simple request that I made. And the Bible says if you do not love man whom you've seen how can you say you love God whom you have not seen. You know what that tells me? You wouldn't obey God if He hit you over the head with a ball bat or something. You couldn't believe God. You're just making excuses. You're nice, but no good because you are a counterfeit. You just don't believe God's Word.

Punctuation is totally irrelevant when it comes to the accuracy of the Word. The Word has to fit like a hand in a glove.

Romans 9:2-4

II Corinthians 11:22

Romans 9:4

I believe the words, "who are Israelites" must follow immediately upon the word "flesh" in Verse 3.

Then if you want to put a verse, go ahead.

"To whom the adoption" – Israelites

Deuteronomy 14:2

Romans 9:3

Romans 9:4

God adopted them. They were not born again. He adopted them, Israelites.

"and the glory, and the covenants, and the giving of the law, and the service of God" – They add "of God." All of those references are of God. To whom the adoption, Israelites. The glory of God, the covenants of God, the law of God, the service of God, the promises of God. Now you've got it.

"glory" – deals with the shekinah glory; Glory of God Biblically appeared in the holy of holies where the cherubims and seraphims were on either side and the glory of the Lord appeared between them. That is the shekinah glory. It was visible to the high priest when he walked into the holy of holies, the shekinah glory. It was this shekinah glory that was visible to Paul on the road to Damascus when the Word says he was struck down and there was a bright light or something, it says. It was the shekinah glory. That is what this verse is talking about. The glory of the Lord, of God, the shekinah glory– These are all privileges they had.

"the covenants of God" – Abraham; We are the children of Abraham. The covenants are real interesting in the Word. Most of them were made with Abraham. One was made with Noah. But most were made with Abraham. There's one or two made with Israel, and I forget what they are. But all of these covenants were of God. The covenants passed on down. Tremendous privileges.

I wrote today – Their failure is so vividly apparent by reason of the greatness of their privileges. I wrote this thinking of the Corps when I had asked you to do something which you did not do. Their failure, your failure was so vividly apparent to me by reason of the greatness of the privilege that you've had to be in the Corps. Israel, the same thing. Their failure is so vividly apparent by reason of the greatness of the privileges that Israel had. They had adoption, the shekinah glory, the covenant from Abraham on, they had the giving of the law. The law was to Israel, Moses, Mount Sinai.

Some place in the Word, it says that the law was given for the hardness of their hearts. We've got to find that scripture. If you didn't have the hardness of the heart, you would not need a law. It is because you've flipped out and you're hard-hearted.

“and the service of God”

Hebrews 9:1, 6

Romans 15:8

The promises were made to Abraham, Isaac, Jacob, David. The promises to David were simply a reiteration of what was made to Abraham, Isaac, and Jacob.

Romans 9:4

That's why the service applies to the service of God and the promises refer to the land, the throne and the coming of Christ.

That land in the Near East that God gave to Abraham and his descendents forever still belongs to them. The throne that He promised to David still belongs to the seed of David.

People always accuse God. Why don't they ever think of accusing themselves, or the Devil? They talk about God being a murderer, blood thirsty, because Israel went in and slew the people that were in that section of the country. It's no problem with me. It didn't belong to the people. God just sent Israel back in there to get what belonged to them. The Perisites and all those other “ites” had taken it away. Don't blame God. Blame the Devil and the people who took it. God just had the children of Israel go back in to get what somebody else had stolen from them. That's all. It isn't God who is blood thirsty. It's the Devil, it's the Adversary who took what he didn't have any right to. Same as when you're born again of God's spirit. The Adversary has absolutely no right on your life or anything you own or anything you possess. It belongs to you because you belong to Him. He has no right touching you, your kids, nor anything you own. He'll try to tell you that he does and try to take everything away from you, make you like Job.

The promises, remember Romans? The promises, the biggest one was the coming of the Lord Jesus Christ.

John 8:56

What did Abraham see? The coming of the Lord Jesus Christ.

Hebrews 11:10

Hebrews 11:8-10

He not only saw the first coming, he believed in the return of the Lord Jesus Christ.

Romans 9:4

“and the promises of God”

Romans 9:5

Scratch “are.” Whose the fathers? Well, Abraham, Isaac, Jacob, those are the fathers. It relates back to “who are Israelites.” (Verse 3 and 4)

“and of whom as concerning the flesh”? (Question) Christ. (Period)

Whose the fathers? Abraham, Isaac and Jacob. They saw his day. Concerning the flesh? Christ. Abraham was flesh, Isaac was flesh, Jacob was flesh, David was flesh, Christ was flesh, be he was God’s only begotten son.

“Who is over all?” (Question) Who is over all, Abraham, Isaac, Jacob, David, over all flesh, who is over all? Jesus Christ was also flesh.

Who is over all – Abraham, Isaac, Jacob, David, Jesus Christ? Who is over all? (Question) Answer – God!

“blessed” – eulogize; God is to be eulogized forever because it is God who so loved that He gave His only begotten son, but it’s also God who so loved, who spoke to Abraham, who carried out His promise to Isaac, to Jacob. That’s why I know this is right.

Who is over all? Over all what – the father, the flesh (Jesus Christ came in the flesh; Hebrews).

Who is over all? God. And God is to be eulogized, blessed, promised for ever.

“Amen” – means “thus it is established, surely and truly established”

The reason you have the punctuation as you have it in King James is because by 1611 and to our present day, the vast majority of so-called Christians still believe that Jesus Christ is God. And it was punctuated that way back in 1611, and they’re still punctuating it that way today. And it’s a lie from hell.

ROMANS 9:6-13

November 13, 1979

Tonight I want to cover Romans 9:6-13. Again, sane very difficult verses, but I think in the light of the principles we know on how the Word works and how not one verse of scripture can contradict another verse when it talks about an identical situation. I believe we're going to be able to work our way through these verses with a great amount of light and blessing to all of you.

This section in Romans 9:6-13 really deals with Israel's failure. In Verses 1-5, God shows Paul's great heart, a man's love for his kinsmen, his relatives, his flesh and blood people. Paul's love is so great because of the privilege that was extended to his kinsmen. I'm sure many of you in the Corps can sympathize and identify with that because you have kinsmen, flesh and blood, brothers and sisters, fathers and mothers, uncles and aunts, etc. whom you would just love to see because of the great privilege it is to know the accuracy of God and his Word. You would just love to see them into the fellowship of the greatness of that. That's what Verse 1 and 5 really is all about. Yet, he indicates in both verses, that if his relatives, his nearest relatives, if they defect or if they fail to be true believers in the greatness of the integrity of God's Word and its revelation, even though Paul is deeply hurt, scared by their action, he has to carry on. That's the same truth that communicates to your life and to mine.

Matthew 10:36 and 37

Matthew 12:46-50

That's typically exemplified in the truth of Romans 9:1-5 where God has shown to Paul's heart how a man's love for his kinsmen is so tremendous because of the privilege the kinsmen have. Yet, if they defect or they indicate failure in the true believing of God's Word, even though you're deeply hurt, you must carry on.

Romans 9:6

We get to Israel's failure. In the King James, you do not see this, but in all the Greek texts there is the word "but" which opens Verse 6.

Romans 9:6-13

I have worked Verses 6 and 7 in a literal translation for you.

But – the first word; Even though a man is deeply hurt by his kinsmen not believing, in contrast to that, but if the kinsmen do not believe the *logos*, the Word of God has not failed. That is literally what Verse 6 says. If nobody believes, the Word of God still has not failed. It isn't the Word of God that fails. It's men's believing that fails, not the Word. But the Word of God has not failed.

For they were not all Israel which are of Israel', neither are they all Israel because they are of the seed of Abraham. All are children, (bloodline, but not all believers) yet in Isaac shall thy seed be called.

That's Romans 9:6 and 7

But the *logos*. Word of God, has not failed, for they were not all Israel which are of Israel, neither are they all Israel because they are of the seed of Abraham. All are children (bloodline, but not all believers) yet in Isaac shall thy seed be called. "Seed be called"

literally is “believing be established” – Yet in Isaac shall thy believing be established.

The true Israel is not blood, genetically speaking. The true Israel is the believer, a remnant, children of promise, reckoned seed, to the preserving of the true seed, the believers, in an unbroken line according to the election of truth, which is God’s sovereign choice which is guaranteed because of His foreknowledge.

In this section of Romans 9:6-13, you’ve had so much teaching about the arbitrary will of God, that God picks one person and sends him to heaven, and picks another person and sends him to hell and that this is foreordained that one goes to heaven, and one goes to hell. That’s about the most devilish doctrine that’s ever been promulgated by Calvin and his cohorts upon Christianity.

There’s a philosophy called stoicism. Stoicism is just the opposite of epicurean ism. The epicureans had as their philosophy, eat, drink and be merry. Have a great time, live it up. The stoics on the other hand who lived at the same time, taught that you deny all bodily desires because everything is foreordained anyway, so just be totally negative all the time. These philosophies and wrong teaching, dividing of God’s Word, issued in what is theologically known as fatalism. Fatalism simply means you can’t do anything about it anyway. If you’re going to get killed in a motorcycle accident, you’ll get killed. If you’re going to get killed falling off a curve, you’re going to get killed. You can’t do anything about it. It’s all established. That is fatalism. That again, is a lie from the pit of hell because then God would be the author of sin, as well as the author of death.

In John Chapter 1, and tonight is the one night I want you to learn it so you’ve got it for the rest of your life so you understand it and that you can teach it. The greatness of election by grace which is God’s sovereign choice, but it’s guaranteed because of God’s foreknowledge. Foreknowledge, and understanding election, predestination, preordination, all of those things, is very simple. If I would foreknow that all of you would have been here tonight in certain seats, I could have prophesied this afternoon and I could have said that David Jackson will be seated in the front row in the first seat on my right. Because of one thing, foreknowledge. God is omniscient, meaning all wise, that’s why God has foreknowledge. I am not all wise, therefore, I do not have foreknowledge. But if I had all that foreknowledge, I could have foretold, predestinated, foreordained, and said you people will be in such and such seats. That is what’s involved, among other things, in these verses 6 to 13.

I want to take you into John 1 and show you some of these, and others.

John 1:45-48

How did Jesus Christ know? Foreknowledge, by revelation though. Revelation knowledge which is possible upon occasion, but that does not make you God. That simply is revelation. And they have confused revelation with foreknowledge.

Mark 5:34

The true seed of Israel are the believers in an unbroken line according to the election of grace which is God’s sovereign choice guaranteed because of God’s foreknowledge. Here’s a woman; she didn’t look like very much. Had massive problems. Reached out and touched the hem of his garment and he reciprocated by saying “daughter.” That means that she was a believer.

Luke 13:16

This woman was a daughter, a believer of Abraham. She's in the believer's line. So many, many times through the Word of God, the most unlikely people sense knowledge wise are the true believers. The woman with the issue of blood. Here's a woman that was bowed together. The bloodline genetically is not necessary. It is believing that is necessary. A daughter of Abraham. Women were set free in Christ. When you lose the truth of the greatness of the Word of God and the truth of the Lord Jesus Christ in all of its greatness, women always lose their freedom. You always go to slavery. No country has ever given women freedom without there being present in that country a knowledge of the true God and His son Jesus Christ. If they do not believe in Jesus Christ as the son of God, then women are in slavery in that country.

But when the truth of God's Word is known, women are capable, possible, like men, to be of the seed. Not genetically, but of the believing of Abraham and be daughters of Abraham. It isn't blood, it's believing. John teaches this so that you can't miss it.

John 8:37-44

Genetically, were they of Abraham? Yes, but spiritually they were of the Devil. You couldn't have it written any plainer. So it doesn't make any difference what your family genetics are. The difference is in believing.

Romans 4:1-3

Romans 4:9-11

The father of believers. That's why the word "seed," many times, means believer because the unbelievers of the seed of the Devil, they have a father.

Romans 4:12-14

Romans 9:6

The Word of God had not failed. Had it been of bloodline, it would have failed. But being of believing, it has never failed, because there's always been a remnant.

Romans 4:16, 20, 21, 24, 25

Romans 3:28 and 29

Romans 2:28 and 29

Romans 9:7

Romans 9:8

The word of promise equals the Word of God, for the promise requires the believing of the Word. God said to Abraham, you're going to have a son. That's the promise. The promise requires the believing of the Word. In Isaac shall thy seed be called. In Isaac a seed was reckoned. Like in Abraham, believing reckoned. In Isaac, that seed was reckoned. In Sarah, a believing child was promised. In Rebecca, a believing nation was promised.

The reason I'm building this for you, is because there is much more in Romans 9:6-13 than just predestination or foreknowledge. You will only understand Romans 9:6-13 if you understand the calling in Isaac, Jacob, the nations, that a believer child is promised, that a believer nation is promised.

Numbers 20:14-18, 20

This was Esau, the progeny that was to be the lesser, but at this time was the greater power.

Out of Rebecca a believer nation was promised, but Rebecca had two children, Esau and what? And the elder, Esau, who was really the greater, was to be the lesser. But I've shown you from Numbers that he, at the time of Israel's coming out of Egypt, he was the greater. But God had spoken before the birth of Esau and Jacob, saying what we're going to deal with in II Samuel.

II Samuel 8:14

When Moses came out of Egypt' he was not the greater one. Edom was still the greater one. But under David, David went in and he put garrisons in Edom.

Romans 9:9, 10, 12

The elder is Esau, the younger is greater. The younger is lesser rather. Esau is the elder, Jacob the younger. Yet, the Word says that the elder is going to serve the younger. But when Israel under Moses came out from Egypt, was that true? No. Never became true until David. And yet it had been spoken by God, prophets, even before the birth of Jacob and Esau.

Romans 9:13

Romans 9:8

Children of the flesh, children of the senses, children of unbelievers. These are not the children of god, not children of His spirit, not children of believing, not children of the promise, because the children of the promise are counted for the seed. The seed of the believers, children who believe, are counted the believers. The children of the promise are counted for the seed. Children who believe are counted the believers.

Romans 4:3

That's the seed.

James 2:23

The believers, the seed, the promise, those are all people who believed, not because of bloodline, but they were born of the bloodline, but it wasn't the bloodline. It was their believing. That's why God knew Esau would not do what? But He knew Jacob would do what? In His foreknowledge.

John 8:56

He didn't see it because it had come to pass already, but he believed unto it. Abraham was of the seed of believing.

Isaac represented the nation of believing. Isaac was the seed reckoned. Sara had that believing child promised. Rebecca had that believing nation premised, that in that nation would be the believers. Jesus said that Abraham rejoiced to see his day, the first coming of the Lord Jesus Christ. And it says he saw. How did he see? By believing. And he was tickled to death, glad. Tremendous truth, people.

There can never be any question about the Word of God having failed, or that God is a God of death or destruction. There's no way you can do it if you want to be honest.

I Corinthians 10:3 and 4

Moses saw Christ. The rock was Christ. They were believers. They saw his day and believed. Sara was ninety, she believed.

Romans 9:10, 12**Romans 9:13**

It is simply the Old Testament way of saying, Jacob I loved because I foresaw, foreknew that he would believe. But Esau I did not like because I foresaw what he would do to that believer nation, and God saw this, knew this, because of God's foreknowledge.

In your Young's Analytical Concordance, on page 87 at the back where they have all the Greek words that appear in the Kings James and the translation in English, this word *proginōskō* is translated "foreknow," twice; "foreordained" once; "know," once; "know before," once. Then *proginōsis* is translated "foreknowledge," twice. So you have this word *proginōskō* or *proginōsis*, same word, only one verb and the other a noun, translated foreknow, foreordained, to know, know before, and foreknowledge.

It's also interesting that there's a take-off of these words, which is the word *progonos*, and that's translated "forefathers," once; and "parents," twice. Literally, progenetic. That's neat because if your wife is going to have a baby, you know before the baby comes that she's going to have one, *proginōsis*. Foreknowledge.

I want to handle all these usages with you from the Word tonight so there will never be another question in your mind about the meaning in God's Word when it talks about election of grace, or God's sovereign choice, or God's predestination. That there never again will be another thought in your mind or question regarding it, but that you'll just be fully persuaded and that you'll know.

Romans 8:29

"foreknow" – *proginōskō*

Romans 11:2

"foreknew" – *proginōskō*

Acts 2:23

"foreknowledge"

In God's foreknowledge He knew what they would do to the Lord Jesus Christ.

I Peter 1:2

"foreknowledge"

I Peter 1:18 and 19**I Peter 1:20**

"foreordained" – *proginōskō*

God in His foreknowledge knew. That's why Jesus Christ was the lamb without blemish and without spot.

II Peter 3:17

"know before" – *proginōskō*

Acts 26:5

"knew" – *proginōskō*

So when you put all these verses together, and that's all there is in the whole Bible, you

can see that predestination, foreordination, election, is used in the essence of God's foreknowledge. He foreknew Jacob and Esau. He foreknew Abraham and Isaac. He foreknew you. That's why He could call us even before the foundation of the world because He knew that when you would hear the Word, you would believe. And that's why He predestinated.

Romans 8:30 and 31

God knew in His foreknowledge that you would believe.

That's why as a nation Jacob have I loved, but Esau, Edom, all those offspring, have I disliked as a nation because they would not believe.

That, I believe, are those great verses of Romans 9:6-13.

ROMANS 9:14-16

November 20, 1979

Romans 9:14-16

These are the three verses I would like to handle with you.

Throughout this whole section, God's sovereignty is indicated as being unquestioned, and His righteousness is established. An individual's birth or the claims of merit are both ruled out. That's why Esau and Jacob are given, Esau and Jacob. Jacob was undeserving of God's love. Esau was deserving of God's hatred. Hatred, as used of God, expresses the antithesis of God's love.

Romans 9:14

How could God be a God of love, justice and righteousness if He deliberately ever sent even one unborn infant who according to his own word has not done any good or evil, He could send him to either heaven or hell. Even the thought itself is revolting. If that were ever true, it would make God the most vicious of all things. Also, remember that in discussing Esau and Jacob, we are dealing with two nations that represent or are represented by these two, Esau and Jacob, rather than just two individuals. One peoples who, by their very free will action, always oppose the true God, which God knew by His foreknowledge, and one other nation or peoples who will hear and obey God.

Here in Romans 9, God's Word is vividly pointing out the unique outworking of the freedom of the will in that even a remnant of the people of Israel is saved by the elected grace, purpose and knowledge, foreknowledge of God, and thus there can be absolutely no truth in the slightest suggestion that God's Word has failed or that God is unrighteous in any way.

Romans 9:15

God said this to Moses. That indicates that Paul, the writer, knew and believed the Moses writings and records of the scriptures as the Word of God, The readers and hearers of Paul's epistle to the Romans knew and believed the same. Thus, God appealing to Moses in the Word here, Paul writing it but it's God's Word, writing thus appealing to Moses. The word "Moses" here is stressed. That's the word that has the emphasis in the verse. Thus appealing to Moses, which is stressed, would have its unique effects and it would appeal to the Jews.

I will have mercy and I will have compassion on whom I will have compassion. These words were said to Moses because of Moses' intercession for the children of Israel. That's when God said them.

That God would use these with Moses and turn around and allow it to be used in the epistle to the Romans in the ninth chapter is so absolutely significant that we're going to spend a great deal of time showing you the beauty here of the greatness that God has.

Exodus 33:19

That is the quotation that is used in Romans 9:15.

Exodus 20:1-2

Exodus 20:3

There's not to be one other god before me, means along side of me, next to my face is the literal. He didn't even want to see anything. So the first commandment is only one God.

Exodus 20:4-7

All along it's one God. When you take the name of the Lord in vain, you're ruining your life and you're ruining everything for yourself and for the future of your children. So what's the matter with Christians who use the name of God in vain. You got to be stupid. If you're ever going to have God's blessing, you have to walk according to God's Word, for God's Word is God's will. Sincerity is no guarantee for truth. It's the Word that's truth.

God used this from Exodus to teach in Romans the greatness of the truth that I'm setting before you. I want to show you this because God said in the first commandment, "I am the Lord thy God which have brought thee out of the land of Egypt." I want to show you some great things that just blessed my heart and I'm sure will bless you because it's the Word. People read this book and never see this stuff. It can only be because the Adversary is deceiving them. They are sincere people, but being sincere and meaning well sometimes are miles apart from the truth. They read God's Word like some silly book. But this is God's Word. Whenever you read it, it's God's Word. That's where we ought to pay attention. Whenever you read the Word, that ought to turn you on.

Exodus 32:7

Exodus 20 said God brought them out of Egypt. Here it says Moses brought them out. God doesn't want a lousy thing to do with them anymore. He's finished with them. He turns them all over and says, "Look, you brought these dudes out. I didn't."

Exodus 32:8-10

God said, "I've had it with this stiff necked bunch of birds." They did the one thing God can't stand and made themselves another god. That's why He was so teed off.

Matthew 3:7-9

In the light of Exodus that's neat, isn't it? He said let those stiff necked people go. I'll make of thee, Moses, a great nation. To the Sadducees and Pharisees in Matthew He made that statement. They bragged. We are Abraham's seed. We'll hit this. It's all involved in here in Romans 9.

Exodus 32:11

For a man to talk to God like this, you got to be right on talking terms. But Moses was a man like every man is a man. Here you are born again of God's spirit, Christ in you, the hope of glory, and you're condemned half the time. You're afraid to go to God. Here is Moses. He's not afraid to go to God, and he does it sort of neat. He said, God, you brought them out of Egypt.

Exodus 32:12

I want to tell you, that's talking turkey with God. That's really laying her on the line. Isn't that something? I can just see that because the Egyptians had enslaved them for I think four hundred years. God brought them out after that trip with Pharaoh and all that stuff. Moses says what's those Egyptians going to say about Israel's God if God now stews them and lets them sit. Even though they were a bunch of stiff necked birds, he said God if you let them sit, the Egyptians are just going to have a good time with them over this.

Exodus 32:13, 14

Exodus 32:19-21

Aaron brought the sin upon them because he allowed the people to twist his arm and to make him do something that Aaron knew was not right.

Exodus 32:22-24

Boy, here's pressure, the same kind of pressure you see in denominational Christianity today; peer pressure, social pressure, financial pressure. Moses was gone, Aaron was in charge, and peer pressure got to them. They said, "Look, everybody else has these other wonderful gods." We don't know what happened to Moses. Make us some. No matter what happened to Moses, Aaron should have said nuts to it, I won't do it. Kill me if you want to, but there's one thing, God will not have any other gods. But he didn't do it. Peer pressure is fantastic. I see it in high schools, in churches.

Exodus 32:30

What a man! When Moses got all through being hot and bothered with them, he finally turned around and said, Well, you've sinned but now I'm going to go up and have a talk with the Lord and I'll make atonement for you.

Exodus 32:31

There's the first great key. You've got to get honest with God. If you've sinned, admit it, for that's the only way you're ever going to get it straightened out. Same with Moses.

Exodus 32:32

Moses was willing to die for his people. "If not, blot me out of thy book which thou hast written."

Exodus 33:1, 3, 7

The tabernacle is like my taking the Word of God today, setting it before people. The tabernacle was what God had instructed Moses to build, and He promised to meet His people there. So Moses took the tabernacle and he pitched it, he set it up, outside of the camp, afar off from the camp. He called it the tabernacle of the congregation.

Exodus 33:8-10

The Lord talked with Moses. Remember, the spirit of God was upon Moses. Moses laid his hands upon Joshua, spirit of God. That same spirit is the spirit of God that's in a believer who is born again today. That's why if you could train people to believe God's Word, God is able to speak to every born again believer today that has spirit in him. Moses is the only one then who God could talk to. God talked with Moses.

Exodus 33:11-23**Exodus 34:1-4**

See how Moses literally obeyed God?

Exodus 34:5-11

He's going to do the driving out. The Lord bared His arm for His people. Today we rely upon the government for social security, which is total insecurity. We rely on anything but God. And everybody is tickled to take handouts. But you can't take a handout until somebody puts something in that hand. And fifty other people take it out. It's so totally contrary to God's Word. I don't know what to do about it either, just teach God's Word

and think someday people will again believe God's Word and do something about it. Never be done with the organized systems of the church. It's too late. They've had 150 years and they have not brought us to the day of the deliverance of God's Word. The only thing you can do is come up and out and be separated and walk with the greatness of God's Word like Moses did and like other people have dared to do, and that's the only thing that will save our nation. Otherwise, it will not be saved. God's going to have to bare His arm for our nation. He's going to have to drive out the enemy.

Exodus 34:12

God's Word is true and God has not changed. You don't make a covenant with an unbeliever, lest it become a snare in the midst of you. A snare is a trap.

Exodus 34:13-15

Anytime you have more than one God, you're whoreing. And Christianity for the most part has a minimum of three today. We've all been brought to this because of paganism, not because of the truth of God's Word, because the truth of God's Word is not understood or believed.

You talk about Romans 9. You'll never understand Romans 9 if you don't believe God's Word. Esau and Jacob. You'll never understand it until you understand God and the greatness of only one God. There is to be no other worship, no other god.

Exodus 34:16

Any unbelieving woman will turn a man's mind. So it says don't get married to those unbelieving girls.

Exodus 34:17

Exodus 34:27, 28

The word "forty" is really significant. It rained forty days and forty nights. Remember? Jesus Christ, in the wilderness tempted forty days and forty nights. Moses on Mount Sinai forty days and forty nights. It didn't take God that long to write the Ten Commandments. What was he up there for? I do not know. The Word of God does not tell me. But knowing God and knowing His Word, it's a man alone with God and God alone with that man. And what God must have done for Moses must be fantastic.

Moses was spiritually so high that he didn't need to eat.

Exodus 34:29-34

The Word of God is the will of God. He spoke what God wanted spoken.

Exodus 34:35

That takes me back to Romans 9. Boy, what a fantastic record in God's Word. The conclusion of the whole matter is that since God showed such great grace and mercy to Israel after they had blown it so royally, and they had promised to be faithful to God and His Word, God now in all His love, justice and righteousness could show His grace and mercy to the Gentiles who had never been invited to join in such a covenant. Here Israel was invited to join in the covenant. They said they would stand with God and worship Him. But they blew it so royally, that God now can show His grace and mercy to the Gentiles who were never even invited to join such a covenant.

The greater sin is on whose side? Israel. Except for divine love and mercy and the absolute

sovereignty of God not even one would be blessed.

Romans 9:16

“It is not of him that willeth” – referring to Jacob. Jacob willed to do God’s will. That’s why his name was changed from “Supplanter” to “Israel,” meaning one favored of God. But it’s not of him that willeth. Jacob willed. Esau ran. It’s not of human will nor of human effort. There is no boasting left genetically where they said we are the children of Abraham. God said, if you would be the children of Abraham you’d do the will of God, because Abraham did. God said He could raise up children out of those stones. God said to Moses that He would raise up a nation out of him. It’s not human will, not human effort. This is so fantastic. It’s not of him that willeth nor of him that runneth, but of God who showeth mercy.

Remember Ephesians 2? All are dead in trespasses and sin without God and without hope. I don’t care genetically who you are born of. They said they were of the children of Abraham, but they never walked God’s Word. So genetics is out. All are dead in trespasses and sins, without God and without hope.

Ephesians 2:8

It’s a gift. God doesn’t owe us a lousy thing. There is no man genetically that He owes anything to. So it’s not of him that willeth nor of him that runneth, but God who showeth mercy.

Mercy is God’s withholding merited judgement. Grace is God’s unmerited favor.

Romans 9:16

That, Corps, I think gives some light on Romans 9:14-16.

ROMANS 9:17-33

December 4, 1979

Unless you understand foreknowledge of God, unless you understand renewed mind, you absolutely get lost in the book of Romans. This is not kid's stuff, milk product, here in Romans. This is strong meat. This is the kind of Word of God that you do not, as a Corps grad, totally assimilate the day after you graduate. It's the kind of work that you'll have to keep your heart and mind into for years to develop the great spiritual perception and awareness of the integrity and accuracy and greatness of God's Word. You've got to so work it in your heart and life that you are fully knowledgeable and that you know that you know that you know, and then endeavor to learn it well enough so that if you ever have an opportunity to teach it, that you could teach it so men and women could understand it.

All men are absolutely undeserving of God's love. Some men, however, are deserving of God's hatred. Hatred is a sense of retributive justice. That's the usage of that word, hatred. Abraham, for instance, was undeserving of God's love but he got it, even as you and I are undeserving of it, we still have it available to us. Isaac undeserving of God's love, yet he received it. Esau and Jacob. Esau by his choice made himself deserving of God's hatred in the sense of retributive justice. Jacob on the other hand became humble enough that God could talk to him and named him Israel, "one favored of God." And even at that stage he was undeserving of God's love, but his action, his believing made it so that God extended to him His great love. Pharaoh, a man who was deserving of God's hatred in the sense of retributive justice. You see, all men can know God's will. It is available. They can know it. But man, by the freedom of his will, chooses to not accept the will or the Word of God. He chooses to go against God by the freedom of his will. And doing that, whenever a man does that, he hurts himself. He hurts himself by having gone against God's will. That's why the Word of God says God brought it upon a man or woman, because they went against the revealed Word and will of God.

Whenever a man, a nation, groups or individuals continue to go against God's Word which is God's will, there's a great possibility that God at some stage will withhold His creative power. And that creative power of God is best described in the statement where the rain falls on the just and the unjust alike. But should God and when God does withhold His creative power, it is always death and destruction, always.

The children of Israel made their boast in the law and thought that their royal bloodline from Abraham assured them of special, favor and grace. But the Word of God here in Romans again clearly shows them as sinners without God and without hope.

Also, God's justice and righteousness is not under surveillance or consideration at any time because of God's foreknowledge and man's freedom of will to choose God's way or his own way.

Romans 9:17

Talking about Pharaoh. You and I would refer to him as a pagan ruler, totally outside of the pail.

"raised thee up" – In the Septuagint these words read, "thou wast preserved till this day," and that is very accurate. God didn't raise him up, fathered him. That wasn't the idea. Even for this same purpose you were preserved until this day. "Preserved" is the same word as in Romans where they were kept, thousands who hadn't bowed a knee unto Baal.

This Word here in Romans 9:17 and following carries us further tonight than the children of Israel. It shows us how a pagan ruler who inflicted such severe suffering over the unbelieving children of Abraham, Isaac and Jacob, they survive for a period of time. Yet ultimately, because of the remnant of believers among the unbelievers, even such a one as Pharaoh is unseated because of the foreknowledge of God, so that no one, Jew or Gentile, has a right in any way to question the just and righteous action of God. That's why Pharaoh is put here in Romans 9.

Man's mind is either renewed to obey God's Word by man's freedom of will and choice or he will suffer the consequences of God's justice, not arbitrarily because that would be fatalism. It's freedom of will. Not arbitrarily but retributively, because of man's rejection of God's will.

It's God's foreknowledge of man's action which makes possible God's creative hand to be withheld and destruction comes upon the willfully disobedient Jew or Gentile. God does not pick one man for heaven and another man for hell. God does not pick one man for success and another man for failure. One man for victory, another for destruction. God does not do that. But God in His foreknowledge knows what decision man is going to make. God gives every man the freedom of choice to make his decision; whether he wills to walk God's Word or reject it.

Exodus 3:19

Exodus 4:21

God's hardening of the heart is this. Here's the revelation and man bucks up against it. That's why the Word says God hardens a man's heart. God in His foreknowledge knew that when Moses got there and Pharaoh saw all those great signs and wonders, Pharaoh would just get harder and harder against God and take it out on the children of Israel.

This is sometimes difficult for people to understand, but I think I can explain it to you and give you illustrations that you have run into in life. For instance, here's a person you've shared the Word with but they don't want to hear it. They get hard and calloused against you and against the Word. You keep on giving them more Word. They may even see signs and wonders, miracles, but instead of their heart getting softer towards you, it gets harder and harder toward you and the things of God. That's hardness of heart.

Exodus 5:1 and 2

Pharaoh is just bucking up against God's Word. That's its usage every place where it says God hardens hearts, etc. They run up against it. They bring it on themselves. Man, by the freedom of choice, runs up against the sovereignty of God.

There are over sixteen places like this in Exodus.

Exodus 7:13

Exodus 7:22 and 23

Exodus 8:15

Pharaoh had freedom of will. He had the right to choose. But he chose to stand against the truth of God's Word. And so the retributive justice of God has to come into focus sooner or later, and it does.

Exodus 8:19

Exodus 9:7

Did Pharaoh have the Word? Every time he'd get more of the Word, even saw signs and miracles, instead of Pharaoh softening his heart and believing God's Word, all it did was made him harder and harder and harder against the true God.

I Timothy 4:2

Signs, miracles and wonders may not cause a man to believe, because he does not will to believe. God in His foreknowledge would know that. Man cannot, without the renewed mind obey God's Word, because his senses will be generally the opposite of what the Word is. His senses will give him the information that will contradict what the Word of God says. That's why you need a renewed mind according to the Word.

Pharaoh – I don't feel sorry for him. Look at the signs, miracles and wonders. Look at the greatness at which Moses appeared before him, and he told him God's Word. And Pharaoh said he didn't believe God.

That's why even the remnant of believers that were in Egypt then or are in the world today, they never boast of priority of merit. And yet, whenever and wherever the believers are in sufficient number, the unbelievers get blessed because the believers are there. On the other hand, if the unbelief is so magnanimous, then the believers get persecuted because of the unbelievers.

The same children of Israel who were believers had to make brick without straw as those children of Israel who did not believe. It was never God's will for Israel to take forty years in the wilderness to get to the promised land. Never God's will. The reason it became the will of God is because of man. God cannot go beyond where man by the freedom of his will chooses to go. The Word of God says that the reason it took them forty years was because of unbelief. And the whole generation all died off, and new kids were raised who were taught believing. And then they went into the promised land. That's why there is no remnant of believers at any time, then or now, who dare boast of the priority of merit. On the other hand, any individual who receives the retributive justice or punishment from God can never charge God with unrighteousness. All men are undeserving of God's love. Some men are deserving of God's hatred in the sense of retributive justice. No man is entitled to the grace of God or the love of God or the peace of God. All men are undeserving.

I think it says in Acts that they were in slavery 430 years. You have to ask yourself the question, which the Word will answer, as to why can an unbelieving king like Pharaoh punish the believers that are the remnant within the larger body. What permitted him? What preserves a wicked king like that where he can inflict great suffering?

II Corinthians 12:8 and 9

This is at least an answer in part. When situations like this arise like with Israel under Pharaoh, I'm sure there were the believers in Israel, the remnant, who said why do we have to go through this. Why do I have to suffer the accusations that we put poison in Kool-Aid?

You just have to let God be the judge. God is sovereign. I do not know why He did not cut Pharaoh down years before. I do not know why He did not remove the thorn in the flesh to Paul. I do not know why, when His only begotten son prayed, Let this cup pass from me, God did not institute another way. All I know is that the God who created the heavens and earth is a just, a righteous and a true God with all love.

That's why the theme of Romans all the way through is the righteousness of God as it relates to the renewed mind according to the will of God.

Romans 9:18-20

All men are undeserving of God's love. Some men are deserving of God's hatred.

Romans 9:21

This is not talking specifically about man. He's using a very beautiful illustration, but it relates itself to clay, not man. But it's very practical, because man is very different from clay. Clay has no freedom of will. Man has freedom of will. See it? All the commentaries that I've read relate man as clay in God's hands. That is not the illustration. Man is not clay. Clay has no freedom of will. Man has freedom of will. But the potter takes that clay and of the same lump of clay, he can make one vessel for anointing and he can make another vessel for foot washing.

"honour and dishonour" – Those words are in the essence of what I've just stated. There are vessels in the eastern house, a vessel for anointing a for foot washing, a vessel for hand washing. Some are made out of gold, some out of silver. So there are vessels of honour and other vessels of less honour. This illustration is simply to show how absolutely unreasonable all of man's arguments and objections are to the sovereignty of God. That's the only reason it's used. Man has freedom of will. Man chooses to follow God's Word and God blesses him. Man chooses to go up against God's Word, and man hardens his own heart by the freedom of his own will. So man by that choice, some men will be to greater honour; others to less honour. So he shows by an illustration that man will take that clay and make one vessel to honour and another vessel to less honour. How much more God, the sovereignty of God, would mete out His retributive justice or His love to man who has freedom of will. Boy, what a tremendous illustration and how screwed up we've been with it. The illustration here is not regarding man as clay. It's regarding clay in the hands of a potter who makes vessels out of clay.

This illustration here, if you study it carefully you'll find it's taken from Isaiah 29:16 and Isaiah 45:9. You'll have to check the Septuagint for the translation.

If man was just clay, then God would be a feign, as far as I can understand. Then God sends you to heaven and your sister to hell. That's fatalism. Then you have no freedom of will or choice. When man has no freedom of choice you end up with fatalism. It's just going to happen anyway, no matter what you do. Then the whole fabric of life contradicts that belief and that statement. You have freedom of will. With that freedom of will you're being molded, fashioned, into vessels of honour.

Had you on the other hand by your freedom of will said I'm not coming, you'd made a decision and you would have fashioned yourself in less honour. Take a piece of clay that doesn't even have that freedom of will, a man can mold that clay and as he molds it, he doesn't make all the same vessels. He makes one to greater honour and other to lesser honour. Fantastic illustration. All trying to show the sovereignty of God.

The problem has always been that man wants to play God.

Romans 9:22

God's power here is known by His retributive justice. God is not quick to anger. He stood it a long time.

"destruction" – *apōleia*; It does not mean the destruction of being but of well-being. When you go against God, His Word, God may not immediately take off His creative ability and you die, etc. But when you reject God's Word, you are no longer going to have His well-

being. It's not a destruction of being but of well-being. It is God's will that all may prosper and be in health. But I don't love God. I still may have pretty good health and I may be prosperous. I may be blessed here, there and yonder, all because it's not a destruction of being but it is a pattern of "the destruction of well-being because day after day I become less and less and less.

Romans 9:23

The riches of His glory are made known to the vessels of mercy, those on whom He hath withheld justice, because all men are undeserving of God's love.

Romans 9:24

This is human responsibility to God's sovereignty. There are two phases, God's sovereignty, foreknowledge. But human responsibility to God's sovereignty is the other side of it.

Romans 9:25

"As he saith also in Osee" – Hosea 2:23

The literal text of this reads:

I will have mercy, or I will have pity, I will have love on the not lovable ones, not pitiable ones, not merciful ones, and I will say to not my people, to those who are not my people, you are my people.

Romans 9:26

This verse is taken from Hosea 1:10.

Romans 9:27

Now we shift from Hosea to Isaiah.

This verse is taken from Isaiah 10:22 and 23.

Romans 9:28

To us today it looks like a long time. When you're twenty, sixty looks like an old woman or man. Wait until you're fifty-nine. Four hundred and thirty years looks like a long time from man's point of view. But when you look at it from God's point of view where one day may be like a thousand years, and you always have to look at things in the light of God and His Word, or you will not stay within the framework of doing the will of God. The whole period upon earth is a short work.

Romans 9:29

Sabaoth – Lord of hosts; used of God as the warrior, the leader of the gang

Again, all men are undeserving of God's love. But some men, by the freedom of their will choose to have the retributive justice of God upon their lives. They are deserving of God's hatred, of God's destruction, well-being, because by the freedom of their choice they bring it upon themselves.

Romans 9:30

"faith" – believing

Until you handle every word "faith," or "believing" accurately in the Bible, you're going to have problems. But it's very simple to understand. The word for faith is *pistis* and the word

for believing is *pistis*. The natural man of body and soul can believe. Else he could never get saved. But the man who is born again of God's spirit has received the faith of Jesus Christ. Therefore, any time the word "faith" is used preceding the day of Pentecost, it must be believing, because faith came with Jesus Christ, not in fullness, not available until the day of Pentecost. Even in the Acts period, Epistles period, would it still be possible to have believing? Without faith? Definitely. So you just have to watch it. It is not difficult.

Romans 9:31

Why didn't they get it?

Romans 9:32

"faith" – believing; They sought it by keeping the law, traditions, etc.

When you look around today, how many millions of Christians are still doing the same? They are endeavoring to stay saved or get themselves saved by their works. Israel tried it by the works of the law.

The stumblingstone was to believe in the coming of the Lord Jesus Christ, the Messiah. They stumbled at the stumblingstone. They stumbled at the rock. Remember Moses in the wilderness, children of Israel followed the rock, and that rock is Christ. They stumbled at his first coming like the Christian church is stumbling at the second today. Why should Christ come back if you're already up there after you die? Stupid! Israel by their own works of the law endeavored to gain their own righteousness instead of just believing like Abraham did who saw his day. And God reckoned, accounted, it unto Abraham for righteousness. Abraham saw the coming of the Lord Jesus Christ, the hope of the first coming. They did not seek it by believing but as it were by the works of the law, for they stumbled at the stumblingstone. They stumbled at the rock, Christ Jesus. Really his accomplishments and what he would do is what they stumbled at, which is justification by believing and not works. That's what they stumbled at. It's too easy, they said. We've got to work for it. Confess with your mouth the Lord Jesus, believe God raised him from the dead and thou shalt be saved. That's too easy. You're again stumbling at the stumblingstone.

Israel stumbled at the stumblingstone.

Romans 9:33

That stumblingstone is the Messiah who came to redeem mankind. This had all been promised to Israel. They knew all this was available to them. But they stumbled at the stumblingstone. That rock was the rock of offence. The first coming was a rock of offence. Jesus Christ as the Messiah was the rock of offense, and he came to do the will of God so that man might be redeemed, justified, made righteous, glorified, without any works on the part of man, for no man's works are anything but filthy rags, Old Testament some place. So man is not saved by works, but by grace.

The stumblingstone is justification by believing. The theme of Romans is righteousness without works. And the rock of offence is Christ Jesus.

Romans 10:3-5

Ignorant of God's righteousness. That ignorance was willful, not ignorant because they had not heard or that they had not heard enough to believe. It was the willful decision to disobey God's Word, like Pharaoh did, which could only bring the retributive justice into manifestation on the children of Israel. That is exactly like it says in I Corinthians 14:38.

I Corinthians 14:38

They will to be ignorant. They will to stay stupid. They had heard enough. Israel had, but man by his will, even though he has heard, he wills to stay stupid. What can you do about it? Nothing. Let him remain ignorant. God, Who in His foreknowledge knows but is also a just, a righteous God, He will distribute the justice, not you or me. Not man, God.

Romans 9:33

Believeth in that stumblingstone and that rock of offence. Whosoever believeth in justification by believing. Righteousness of God as a gift, called by His mercy and grace, loved with His everlasting love. Whosoever believeth in that stumblingstone, whosoever believeth in that rock, Christ Jesus, shall not be disappointed in his expectations, shall not be ashamed.

This record here in Verse 33 is taken from Isaiah 8:14, and Isaiah 28:16. In Isaiah 8:14 it deals with the false confidence that Israel would have if they joined with Ephraim against the Assyrians. And in Isaiah 28:16 the Word of God says that Israel was not to fear the alliance of Syrian and Ephraim because there was something far better than for Syria or Ephraim to put their confidence in. Something far better for the confidence of God's people and that was to see the first coming, the hope of Christ's coming as the Messiah to Israel. That's what he said. Abraham saw his day, and Abraham was more than a conqueror. Isaac saw his day and was more than a conqueror. Jacob saw his day and was more than a conqueror. There is something better for the confidence of God's people than to place confidence in joining with unbelievers in an unholy and ungodly alliance against God's Word.

Romans 9:33

“Behold, I lay in Sion a stumblingstone” – That is justification by believing and not works, salvation by grace.

“the rock of offence” – Christ Jesus

Yet he says, “whosoever (Jew or Gentile) believeth on him, the rock, Christ Jesus, the stumblingstone, that individual shall not be ashamed. That individual shall not be shortchanged in his expectations.”

ROMANS 10:1-8

December 11, 1979

Tonight with this tenth chapter, we begin with the miracle of the heart, the new birth, the greatest miracle of all miracles, how man can be dead in trespasses and sins, without God and without hope in one moment, then in the next moment have eternal life. As we begin in the tenth chapter you'll see the greatness of this develop and the simplicity of it.

Romans 9:33

The stumblingstone was that they stumbled at justification by believing. It was just too easy. That's why they stumbled at it. That you could be justified in God's sight by believing was the stumblingstone. In that justification you would receive the righteousness of God without the law. It was absolutely just too easy for them. That's why the rock of offence was Jesus Christ. His first coming was the rock of offence.

"Offence" – *skandalon*, transliterated into "scandal." His first coming was just a rock of offence for them.

Whosoever, Jew or Gentile, believeth in what Christ did, what Christ accomplished, shall not be ashamed, or disappointed, in his expectation. The deliberate ignorance of God's Word and the pride and the boasting in the hearts of the children of Israel is what killed Israel. Their deliberate ignorance of God's Word. It is not that they had not heard or heard enough to believe.

Romans 10:18

It isn't that they didn't hear or hear enough. It's simply they desired to be deliberately ignorant of God's Word. They increased their pride because of their works. They boasted. And that's what killed Israel.

Now the Gentiles were ignorant too, but they had no pride. They just naturally believed.

Romans 10:1

"heart's desire" – good pleasure; *eudokia*

"to God" – "To" is *pros*; together with, yet distinctly independent of. Look at the position of Paul in relationship to God. Prayer to God, together with yet distinctly independent of. It's a fantastic truth. It's in the essence of that scripture, "Come boldly before the throne of God in prayer."

That preposition is just dynamic in here. To God for Israel, in favor of or in place of.

"for" – *huper*; in the place of

"Israel" – According to Bullinger it's the word "them."

"might" – *eis*

"saved" – *sōtērian*; literally means to be delivered

Literal translation according to usage of Romans 10:1:

Brethren, the good pleasure in my heart and with a view of my intercession boldly before God is on behalf of them (Israel) that they might be delivered (from blindness).

I think that is the truth of that verse in its great literal according to usage accuracy. The

good pleasure in Paul's heart was with a view of interceding, intercession, boldly before God on behalf of Israel that they might be delivered from their blindness. If people get delivered from their blindness, then they'll be saved and be made whole, *sōzō*.

Romans 10:2

“bear them record” – *marturō*, from which we get martyr and witness.

They were zealous for God. like a religious zealousness we see among denominational people. They are real zealous, but lack a lot of knowledge. Israel had a tremendous zeal. Paul was a little zealous too.

Acts 22:3-5

Zealousness does not indicate Tightness or correctness. It doesn't indicate true knowledge. On the other hand, knowledge without zealousness would be flat too.

I Timothy 1:13

Zeal or zealousness without accurate knowledge of the truth of God's Word issues in error, and it is the firewood for the spirit of persecution.

Literal translation according to usage of Romans 10:2:

For my witness to them is that they are zealous for God (even as I was) but not knowledgeable accurate. Or you could say but not according to accurate knowledge.

The root of knowledgeable is *ginōskō*.

Romans 10:3

“ignorant” – *agnoeō*; There's an associated word for such a person that's associated with this word in the Greek, and it's the Greek word *idiōtēs*, which is transliterated into our English word “idiot.”

Israel was ignorant of God's righteousness. They had no reason to be because the Word had been known to them, and was available to them, but they deliberately chose to go that route. That's why I read you Romans 10:18 earlier. The Word of God was available to them but they chose to be ignorant because they did not receive or recognize its importance and subsequently they failed to understand. That's what “ignorant” literally means. It's available to you but you deliberately do not perceive its importance and subsequently you fail to understand.

righteousness” – *dikoiosunē*

Ignorant of God's righteousness. See, when a person rejects the truth of the greatness of God's Word which is available he will always endeavor to increase his own stature by showing how righteous he is by his works, rather than God's righteousness.

“God's righteousness” is a standing to and for the believer which is called forth by man's state of believing. If he believes God and God's Word, then he will not be ignorant of God's righteousness and he will receive God's righteousness.

These people were so zealous that they were ignorant of God's righteousness. Whenever you're ignorant of God's righteousness you do exactly what I just said a while ago.

“going about” – seeking or desiring to securely establish their own righteousness. Men still try. They desire to securely establish their own righteousness. We've had some wonderful people in the ministry who never quite break away from the organized system of the

church, simply because they say they don't feel good if they don't make the 11:00 Sunday morning meeting. They are still trying in their way to work out something that gives them a better standing before God. God's righteousness you don't get that way, for it's by believing. If they want to belong there, it's their business, but to me, it's the height of stupidity to continue to support something that's already dead. But they have the freedom to. Israel did.

When you have the truth of the greatness of God's Word, you better take a stand before it's too late. Man still tries to work out his own salvation.

"Righteousness" is used three times in that verse. Can you imagine the greatness of what God is trying to say when He uses one word three times in one verse.

This word "righteousness" keeps coming up. It's in Verse 4,5,6. Six times in the first six verses. Actually six times in four verses of this chapter.

They have not submitted themselves unto the righteousness of God. In other words, they didn't believe God's Word. They didn't go according to God's Word. They went according to their own laws and their own works.

Romans 10:4

Romans 7:4

Romans 10:4

You become dead to the law. Christ is the end of the law for righteousness.

"end" – *telos*; the end of the end; Christ is the end of the end. He's the end of the law.

"for" – *eis*

"every one" – Jew or Gentile, everyone

That verse alone would make anybody's life if they believed it.

Galatians 3:21 and 22

Pistis is the root word for faith and believing. You really got to work that. Work it until you understand its usage every place, because there's no translation that gives it accurately.

Galatians 3:23

A man of body and soul can believe, but a man of body and soul cannot have faith. "Before faith came" cannot refer to believing. When we were kept under the law, they already had the ability to believe. Therefore, "faith" cannot be believing.

"revealed" – made known

Galatians 3:24

"unto" – until

"faith" – believing

Remember I showed you that the stumblingstone was that justification by believing was too easy for Israel. Here you have it again. Justification comes by believing. As you believe on the Lord Jesus Christ you are justified before him because of what Christ did and then you are given the righteousness of God.

Galatians 3:25

“faith” – the believing of the Lord Jesus Christ who accomplished it for us

In Verse 24 the law was the schoolmaster. In Romans, Christ is the end of the law. Here with the coming of the Lord Jesus Christ, no longer under the schoolmaster. The schoolmaster is the law, the law of sin and death. We’re no longer under the law of sin and death, but we’re under the law of the spirit of life in Christ Jesus. Literally, I believe it says “ALIVE IN CHRIST JESUS.”

Romans 10:4

Remember the scripture “filled with all the fulness of God”? That is fantastic.

Romans 8:3 and 4

The righteousness of God is the righteousness of the law fulfilled in us, and that’s the law of the spirit of life in Christ Jesus, or alive in Christ Jesus.

Hebrews 10:1 and 2

It wasn’t a cleansing in the Old Testament; it was a covering for their sins. He covered their sins. With Christ the end of the law, it’s a cleansing within. It’s a cleansing to the end that you have your habit pattern, your renewed mind, that you no longer have a consciousness of sin. Isn’t that something?

Hebrews 7:19

Hebrews 9:9

Hebrews 9:14 and 15

Romans 10:4

When I began to understand that you could have something spiritually and be totally unknowledgeable of it, then I learned some things. They are born again and feel nothing. The feeling comes with the renewed mind, putting on the mind of Christ, being transformed by the renewing of your mind. Christ the end of the law for righteousness to every one that believeth. So when you believed on the Lord Jesus Christ, how righteous did you become? As righteous as God. You didn’t feel anything though.

That Verse 4, you just can’t drive it into your mind too big.

Righteousness means you can stand before God without any sense of guilt, fear, frustration, condemnation or anything else. That you received because he justified you when you confessed with your mouth the lord Jesus and believed God raised him from the dead. That makes us alive in Christ Jesus.

Romans 10:5-7

Here in these verses, Paul is using the logical process of rabbinical methods of reasoning. But it’s not the same as the logical process in Greek. This is taken from Deuteronomy 30.

Deuteronomy 30:8 and 9

How in the world can you expect a farm to produce when the ungodly run it? How can you expect a nation to have enough food to eat when the ungodly, the God rejecters, the people who break God’s commandments, run it? The land will not produce. So the best thing to do is pour all the chemicals to it that you can to get it to produce. You’re just killing yourself, because sooner or later you run out of pep. It’s the law of the Word. And I didn’t write the book. I believe what the Word says.

Deuteronomy 30:10**Deuteronomy 30:11**

This is quoted in Romans 10.

Deuteronomy 30:12-16

That's how I feel about the WOWs and the Corps, any believer. You go into a certain city. You're not in there to possess it for yourself. You're in there to teach the greatness of God's Word. The territory belongs to you because you belong to Him. You just have to get in there. Certainly you have no more enemies than Israel had when they went into Canaan. God has to bear His arms for you. You can't, do it in your strength. You have to do it in His strength. But you got to believe.

Deuteronomy 30:17-19

If you want a good baby you have to believe. You got to walk the Word. It's a promise of God. We in The Way Ministry should have no problem with God's Word for we speak in tongues. Speaking in tongues is the external manifestation of Christ in you, the hope of glory, eternal life. There is no question about it.

Deuteronomy 30:20

Out of that section of Deuteronomy, he picks those words and he sort of gave it a spiritual connotation. It said in Deuteronomy not hidden, not far removed, not in heaven, not in the depths of the sea. The reason for that is God's Word, God's commandment, God's will is not hidden. God's will is not in heaven, not far removed, not in the depths of the sea. It's really a figure in Deuteronomy because whenever anything was too good to be true, then they use these kind of words. God says it's not hidden, it's not far removed, it's not in the depth of the sea, it's not higher than the heavens. But it's very nigh.

Romans 10:8**Deuteronomy 29:29**

Those secret things, if they are revealed, and they are revealed because they are no longer a secret, even the revealed things belong to us. It's not hidden, it's not far removed, it's not in the heavens, it's not in the depths of the sea, it's not too high, it's not impossible, nothing is so high or impossible. But it's very simple and easy. The stumblingstone and rock of offence, very simple, very easy.

Romans 10:8

“faith” – believing

Romans 10:4

to every one that believeth

Romans 10:8

the word of believing, or believing the word; The word of believing was the word that was preached, which is the truth of God's Word.

“word” – *rhēma*, sayings; That's their speech.

I Thessalonians 2:13**Romans 10:8**

The word we preach and the sayings, the *rhēma*, when they are truth, then they are the *logos* of God.

“The word is nigh in thy mouth” – Simply means somebody has spoken it to you. Even deeper than that in thine heart. That Word brought you life and truth. It answered your questions. The word of faith which we preach.

That Word is the redemptive work of Christ, which gives us the righteousness of God, justification by believing. Jesus Christ in his birth, his life, his death, his resurrection his ascension, seated at the right hand, day of Pentecost, he has ascended far above all heavens. And we are seated in the heavenlies with him. All of that stuff you can fit now in your heart and mind. That’s the word, the sayings, which are preached.

See, both the law was accessible and Christ was accessible. The difference is in what Christ did, which rules out all the works of men because no man could ever do the work that Christ did. Therefore, that damnable teaching that if you really are a Christian you have to take up your cross and follow him is right from the pit. That you for one moment could think that you could add one fraction of an inch to your own spiritual stature is total stupidity. If you can add one fraction of an inch, you could add it totally. Then you would not need a savior, for you would be your own. That’s exactly what the natural man teaches and that’s what religion teaches, because they teach the works of man rather than the work of the Lord Jesus Christ. The works of man are totally ruled out. There’s only one who is perfect, and that is the Lord Jesus Christ. It is in his work, with the cross he bore, that we just bear the cross of love. We bear the cross just the opposite of what he bore. He bore death, we have life. He bore sin that we might become the righteousness of God in Christ Jesus. He was the end of the law of sin and death that we might live the law of the spirit of life in Christ Jesus being alive in Christ.

That takes us through the first eight verses.

ROMANS 10:9-13

December 18, 1979

There are no words in my vocabulary to express to you or to God how thankful I am for the great accuracy of God's Word and the wonderful knowledge of that Word He has made known to us. That any one man should be able to live a whole lifetime and even know what I'm going to share with the Corps tonight is just a miracle. After I finish sharing this tonight, it's like anytime when anyone shares the truth of God's Word with the Corps or any individual, once that is done, the individual becomes responsible for it. You have a greater knowledge of God's Word and you have a greater responsibility before God.

Romans 10:9 is the great fulcrum, the great apex of Romans for both Israel and the Gentiles. Romans 10:9 is where everything starts before you can fully and completely renew your mind. It is the new birth. It is everlasting life. It is Christ in you. It is the new man. It is the super conqueror spiritual race of men.

One of the great keys to understanding the book of Romans is to evaluate it in the category of the renewed mind. This again is very important because the renewed mind has to already begin before Romans 10:9 can become a reality in your life.

Romans 10:17 has to be your renewed mind before you could have the experience of Romans 10:9.

Romans 10:9

It's the absolute tense. Thou shalt be saved, *sōzō*, made whole, complete. That is so completely, completely, complete that there is no longer anything needed. What a tremendous thing. That's the first thing I'd like for the Corps to really drive in their hearts that this is to get you saved, so completely completely that there is nothing spiritually that you could ever get anymore or that you need. It's all there. I don't know any place in the world that this is taught, in any commentary or any place outside of the Word of God, that once you really have accomplished what the Word says you have to do, there is no longer anything spiritually that the individual is lacking. How little Christians have manifested forth the greatness of this salvation. How far we've lived below par and all this greatness has been available since the day of Pentecost.

Romans rules out all of man's works. Man can do nothing as far as being saved. Salvation is the miracle of all miracles. It is the greatest thing in the whole world.

The natural birth is fantastic, but it is nothing as compared to the new birth. But you couldn't have a new birth if you didn't have the first birth. This new birth being saved, Christ-in you, all of that, that is above all, for it's a dead person spiritually made alive. In your first birth it was not dead, for it was a living sperm, a living ovum. Boy, what a tremendous thing. There is nothing that man can do. God has done it all through Jesus Christ, who is the perfect man. If Jesus Christ were God, can't you see that he couldn't have done anything like this for us. But he was man, perfect man. He always did the Father's will. I and the Father are one, in goal, purpose. He is the perfect man, Jesus Christ. This has to be absolutely known. It has to be accepted by believing. Then the experience of being saved follows.

To confess with the mouth I think is a literal statement of truth. It is to confess, to say it. But it is to say with full knowledge, full believing. It is to completely believe.

The word “mouth” is the first figure of speech in that verse, and the figure of speech always puts the “umph” into it, the dynamic, that which God wants emphasized. The figure of speech for “mouth” is synecdoche. It is the association of ideas. To confess with the mouth is to confess with the whole man. It just isn’t going to the altar and saying, “God be merciful to me a sinner.” That’s not it at all. It has to be confession that you fully know, fully believe. That’s this word. With the mouth, the whole man, everything you are, everything you think, everything you feel, every emotion you have. That is the figure.

“the Lord Jesus” – or Jesus as Lord

“and” – in addition

“shalt believe” – Believe is to act.

“heart” – This is a figure of metonymy. You don’t believe in your literal physical heart. That’s not what it’s after. But it’s the figure metonymy, the association of two nouns where the two nouns are associated together. Mouth and heart. The heart is more than just physical. The heart is more than just the physical brain. The physical brain is the central organ that houses all. It is more than mind because mind is the storage area within the brain for every action or reaction in life.

So to confess with the mouth the Lord Jesus and believe in your heart, with everything you are, every emotion, every part of your intellect, every part of your action, that is “heart.”

To believe in thine heart that God hath raised him from the dead is the great key. There have been great religious leaders. They have all died. Great men of the past, like Abraham. All died.

None have ever gotten up. That’s why one of the great counterfeit teachings today, in addition to Jesus Christ being God, is that the dead are alive now. Then others have gotten up too, then you’ve got more than one resurrection. The only one that’s ever gotten up from the dead up until this moment of time is the Lord Jesus Christ. God raised him from the dead. Everybody else is dead. That’s why everything always tends to belittle the resurrection of the Lord Jesus Christ. But not the Word. If you want to be a Christian like the Word says, then you’ve got to believe that God raised Jesus Christ from the dead and that’s he’s the only one. And believing that is the response to Verse 8, the word of believing which we preach. That’s the response to the word of believing or you could have believing the Word.

What is it? The lordship of Christ in Verse 6.

Romans 10:6

That is where he’s seated at the right hand of God.

That’s why you believe in your heart. Confess with your mouth the Lord Jesus, the lordship of Christ, and believe in thine heart that God raised him from the dead. That’s Verse 7.

Romans 10:7

This is how Romans 10:9 puts this all together. When you make him lord, you not only are born again, but you manifest the evidence of Christ’s complete accomplishment by speaking in tongues.

I Corinthians 12:3

Now I know there are not very many people who are going to agree with this in the

“Christian” world, but I can’t help it. This is what I believe the Word so simply and beautifully teaches. The only reason that the born again believers have not spoken in tongues is because their leadership has been blind. They have not been taught, and you can’t go beyond what you’ve been taught. So there has been generally no knowledge available beyond that. They seem to think that getting them born again is all that’s necessary. That’s not all that’s necessary if the Word’s right. If you’re born again you ought to speak in tongues. That’s the proof that you’ve made him lord. He’s lord whether you’ve got any proof or not. He’s still lord. But you need the proof. The believer needs it.

Someday I hope the Corps picks up on this speaking in tongues bit and understands it. There are times when you get discouraged, etc. Why don’t you speak in tongues then, because that’ll tell you that you’re still saved. That will still tell you that he is lord, that it’s Christ in you, the hope of glory, eternal life.

That’s why you can’t stay full of fear and worry very long if you speak in tongues. That’s why I know from experience with our people those that really blow it and get out and don’t bounce back, at least for a while, they don’t practice the principles of speaking in tongues, daily, hourly, make it a part of their life like you eat food.

When you make him lord, you are not only born again, but when you really make him lord, then you have to manifest the evidence of the completeness of Christ in you. And one of those manifestations, the initial one, is speaking in tongues.

Romans 10:9

This confession is the distinctive difference between those who are justified by believing and those who are seeking righteousness by their own works.

Romans 10:10

This is the actual order of the experience. As I told you earlier, you have to start having renewed mind like Romans 10:17 before you can do Romans 10:9.

Here in Verse 10, the actual order of the experience is given.

For with the heart man is entrusted with or believeth unto righteousness. Believe first, get entrusted first, with it from the Word, And secondly, mouth confession is made unto salvation. You believe first unto and then you confess unto. Believing is possible for the man of body and soul. And as he hears the Word, believing comes by hearing the Word, and he begins to renew his mind to the Word until he gets to the point where he makes that confession with everything he is, with all his mind, his heart, his body, everything. Complete confession. It’s a confession unto. It is not a confession for salvation. It is a confession unto salvation, unto righteousness. If I could confess for, it would be by works, and it’s not by works.

Ephesians 2:8

Not of works. If I could confess salvation, it would not be of grace but of works. Anything you do with your mind is by works.

This great truth, this fine line of demarcation, you’ve got to fully understand it, how a man of body and soul can get to the place where he can confess with his mouth unto. But the confession is not works. It’s not works for. It’s unto. Confession unto righteousness. That’s the righteousness of God. Righteousness must be believed. Believing action can lead to the confession. This righteousness is that you believe unto. When Christ comes in, eternal life, that righteousness stands you before the Father at that moment without any sense of guilt,

sin, defeat, fear, frustration, condemnation. It is the righteousness of God, filled with all the fulness of God. The absence of this type of confession indicates lack of believing.

Romans 10:11

“ashamed” – Literally should read, “shall not be disappointed in his expectations

It is interesting here that this is repeated from Romans 9:33.

Romans 9:33

Here it was used as showing Israel’s miserable failure which was due to their own unbelief.

Romans 10:11

Here it is success assured to both Israel and the Gentiles in the word “whosoever.”

Whosoever believeth shall not be disappointed at his expectations.

Romans 10:12

Romans 3:22

Romans 3:29

Romans 10:12

Here it says same Lord. That is singularly significant. In the Old Testament He was the same God for both Israel and Gentile. Here after Pentecost the same Lord for both Israel and Gentile.

Abraham saw the first coming, his day. Moses, the rock in the wilderness.

Hebrews 11:39

They had not even received the promise of the first earring. But they looked unto it, they believed unto it. God reckoned righteousness unto them. God in Christ in us changes us.

Hebrews 11:40

Hebrews 12:1

“patience” – ease, second wind

The only way you can ever run with second wind, with ease, is to get enough Word in your heart and life that you know it, that you got the second wind, that you can stand the pressures of the world, and you’ve got to keep looking unto Jesus.

Hebrews 12: 2

Scratch “our.” He’s the perfect man, the only man whom God raised from the dead because he was His only begotten son. Having taught you the great accuracy of God’s Word on predestination, foreknowledge, etc. this stuff ought to fit like a hand in a glove for the Corps. It ought to be electrifying to you. It’s a tremendous truth.

This is renewed mind Romans again. This is what the Word talks about in depth, like union with Christ Jesus, our Lord.

The effects of this believing are seen in our victorious living his life and his conduct.

Divine love makes for divine life. God’s divine love in Christ Jesus makes for divine life, the new nature, the new man, Christ in you, the hope of glory.

Romans 10:12

“rich” – By vocation when we obey, carry out, Romans 10:9, by vocation we are sons of God.

I John 3:2

By vocation we are sons of God. By destination we are already seated in the heavenlies in Christ Jesus.

There are a lot of places in the epistles that say this about being “rich.” But the thing I feel for the Corps tonight is the richness of all this as stated in Romans 8:28.

Romans 8:28

We’re talking about confession, to really know.

Romans 8:29-31

We are what the Word of God says we are. We have what the Word of God says we have. It’s not my fault that the Christian world is so screwed up. I didn’t screw it up. They screwed me up and God by His mercy and grace got me out of the mess. I sit here tonight in this Corps meeting still bearing the brunt of almost forty years of criticism by the so-called “Christian” group. I don’t care what they say. The Word of God is the will of God. It means what it says and says what it means. And every word of it is true. And I will wait until the return to find out whether we are right or whether we are wrong. If we’re wrong, there just cannot be a God, the Father of the Lord Jesus Christ.

Romans 8:32

The effects are seen in victorious living of his life, his conduct because divine love makes for divine life. The evidence thereof is in the man or woman’s believing.

Romans 8:33 and 34

If there’s one iota of truth in Jesus Christ being God, you have no gospel left, you have no good news to declare. God raised him. God didn’t raise Himself. He raised His son. He seated him at His right hand. God isn’t sitting on His own hand. It’s His son who makes intercession for us. Not the Virgin Mary, no saint, no bishop, no pope.

Romans 8:35-39

That’s the richness of Romans 10:12.

Romans 10:12

“unto all” – without any exception, Israel and Gentiles, all who call upon him. The calling upon him is to do what Verse 9 says.

Genesis 4:26

I’m picking up the usage of the word “call” here. “Enos” means the weak one. In his age, in his time, Enos in that day at that time, then began men to call their God by the name of Jehovah. Then under Enos, the weak one, then began men to call their God by the name of Jehovah.

Zechariah 13:9

God – Elohim

Under Enos, the weak one, they called their God Jehovah. There’s only one true God. No

trinity. None of these other gods.

Acts 2:21

It's the name that's important. You better get the name right.

Acts 9:14

It was the name of the chief priest that gave him the authority to go over to bind people who were calling upon the name of the Lord Jesus Christ.

I Corinthians 1:2

II Timothy 2:22

I Peter 1:17

Romans 10:12

The name is important.

“call” – *kaleō*, to turn to; I call upon your name and you turn to me because I have turned to you. To call is to be obedient to Verse 9. That's the calling.

call upon – *epikaleō*; to call along side of; It's used of the paraclete in the gospel of John, who is our helper, the holy spirit, Christ in you is the along side, but literally it's the inside. Called inside of. Paraclete means along side, but he's closer than that because He's in you.

Hebrews 11:16

“called” – *epikaleō*

Romans 10:13

This is just a confirmation of the truth of Verses 11 and 12.

“Lord” – used in Verse 9 and 12

Elohim is God as Creator; Jehovah is that same God in relationship to that which He has created. It's just another name for the one God. God created in Mary that which made for soul life. And that is why he was God's only begotten son. He's the only one He has ever done it for, soul life. Elohim sent His only begotten son. God was in Christ reconciling the world. That is why Jesus Christ is called Lord.

God the Creator is Elohim. He is Jehovah in relationship to that which He has created. That's why He was Jehovah to the Lord Jesus Christ because it was Elohim who sent him, who did it. I don't know how to tell it to you any better. Work it. It's there.

That's why you confess with your mouth Jesus as Lord. He is not God, but Lord, because God as Jehovah worked with him and he always did the Father's will. He was the perfect man and God raised him and gave him a new name, a name which is above every name. That is why it is he who is seated at the right hand of God who makes intercession for the saints according to the will of God.

Joel 2:21

Lord – Jehovah

Joel 2:22-24

Reminds us of III John 2.

Joel 2:25-32

Israel called out. Gentiles called out.

Today there is a remnant according to the foreknowledge, predestination and election of grace. Yet no one is ever by the true God coerced into believing, nor is anyone prevented from believing. In Genesis, Cain was a beautiful example, for he sought his own self-righteousness. And it's still today self-righteousness verses God's righteousness.

Those today who have the believing of Abraham are the true children of Abraham.

As I see the greatness of the Word, the way of God with men, I see it in the opening of the Word with the headship of Adam. Then God earning with the law of Moses. (Before that Abraham.) Then the failure of Israel. Then the election of the Gentiles. Then the second Adam, Christ Jesus, who is the head of the body of the called out of both Israel and Gentiles. And that brings us to the seventh major division, which is the remnant that is living today.

The way of God with men is just the way of the greatness of God's love and grace and mercy and His Word.

Right in here is the apex, the great fulcrum, of all truth in the book of Romans. I just don't know anything any greater in life that anyone could attain unto than to confess with his mouth the Lord Jesus and believe in his heart that God raised him from the dead, and to be born again of God's spirit and have that Christ in you, the hope of glory.

ROMANS 10:14, 15

January 2, 1980

We're in Romans 10. I am very humbled but very blessed also to open a new decade. I do not know how singularly significant it is where we closed the old one in the Book of Romans and where we open the new one. But it's a very humbling experience to have the joy and privilege of doing this.

Romans 10:13-15

I would like to entitle this, these two verses, "The Simplicity of the Universality of the Principle of Salvation." Romans 10:13 said "whosoever," anyone. And in Verse 14 and 15 you have the simplicity of the universality of the principle of salvation. The great principles of and to receiving anything from God, or man set forth for you in the foundational class on Power for Abundant Living now in these two verses come again vividly into reality. Those two great principles are: (1) Know what is available; (2) Know how to receive; (3) Know what to do with it after you've got it. The third point, what to do with it, proves to you the second, how to receive, that you have received, which proves the first, that it was available. God has given us a double checkpoint to establish its absolute certainty regarding the universality of the principle of salvation.

The greatness of the new birth at Pentecost, in my heart and mind, again becomes so blazingly and thunderously into focus in these verses that one can hardly look at it or hear it in all its fulness, for its brilliance is so far beyond the brilliance of the sun. I believe that it must be like the shekinah glory in the greatness with which I see it. The shekinah glory is the glory of the Lord. "Shekinah" literally means abiding presence. Another related Hebrew word to it is *shakan*, which means "to dwell." The glory of the Lord is another name for it.

Romans 11:36

Romans 4:20

II Corinthians 3:18

Remember at the time of the birth of Christ, the shepherds were in the field and it says the glory of the Lord shone round about them. I believe that's the shekinah glory. I not only believe it, I know it.

The glory of the Lord, when it comes down in its blazing, thunderous type of manifestation, it manifests itself in different proportions at different times. On the Mount of Transfiguration, it says Jesus was transfigured before them. I believe this was just a manifestation of the glory of the Lord, and he, God's only begotten son who had always walked so perfectly before Him, just radiated the dynamic fulness of the greatness of the presence of God.

The pillar of fire in Exodus 13:21 that protected and led the children of Israel. Paul on the road to Damascus in Acts 9.

Acts 9:3

That light was the shekinah glory.

The new birth at Pentecost with everything it entails, comes so blazingly and thunderously into focus in this section in Romans because it is just, in many respects, beyond

description.

Exodus 33:20

The reason is because God is light and in all the dynamic reality of the greatness of God, no man could ever look upon Him and live. It is so far beyond looking at the brightest light.

For the first time on the day of Pentecost, the fulness of all the greatness of the beauty and divine perfection of God was made known and men and women were born again, because Christ was available and because they had been taught how to receive. They received. They were born again. Immediately they spoke in tongues, which was the external manifestation in the senses world of the internal reality of Christ in them. The third category is what to do with it after you've got it. They spoke in tongues. They had Christ in them and it was available. So you first know what's available, secondly how to receive, thirdly what to do with it. And the third one proves the second, and the second proves the first. So they spoke in tongues, which proved they were born again, which proved it was available. That's Romans 10:14 and 15.

Now there are four "hows" in these verses.

1. How – call
2. How – believe
3. How – hear
4. How – preach

When you put these "hows" together, the order again becomes reversed. It's the preaching that makes the hearing possible, that makes the believing possible, that makes the response to the call possible.

1. How call on him in whom they have not believed?
2. How believe (so you may call) on him of whom they have not heard?
3. How hear (so you may believe) without or apart from preaching?
4. How preach so you may hear except they be sent?

"Preach" – to herald; *kērussō*. "Herald" means to fully proclaim. Anything less than the full proclamation of the Word of God who sent you would not be the how to preach.

Acts 20:27

Romans 15:19

Anything less than the full gospel is not accurate on God's Word. To just preach salvation and not the manifestation of speaking in tongues would not be heralding the Word. It's just a counterfeit. The greatness of this heralding, to preach, *kērussō*, is included in that great word in Acts 2:1.

Acts 2:1

Ephesians 3:19

Whenever that word herald, *kērussō*, is used, it is always done with boldness. It is done clearly with a loud voice. And it is done in response lovingly, to a declaration that has been made. It is in the essence of the old town' crier who used to stand out there and say "hear ye, hear ye." That's the word "herald." Every herald carried a formality about himself because he is delivering a message for someone in high authority. It had a gravity in it, and it had authority behind it to the end that that heralding must be listened to.

To herald also means to publish, proclaim openly. It's not hidden. It's declared by the herald. It must be listened to and obeyed.

Daniel 3:4

Daniel 6:12, 23, 25, 26

A herald is one vested with authority. He carries out the orders. He does not give an interpretation of it. He just reads the decree. How are they going to hear without a preacher, a *kērussō*, one who reads the decree? Boldly, loudly, lovingly, with no private interpretation.

“To make known” means to set or put clearly before, to explain, to speak, to reiterate or recount, to meditate, to tell again, to manifest, to show forth, to lead into or out, to evangelize. Those are all closely related words and are used in the Word.

The third “how” is hear.

“Hear” is *akouō*. We're talking here about a natural man of body and soul. *Akouō* is to hear in the five senses. He hears the declaration, the heralding, the *kērussō*. It means to give a listen. It means to learn, to be informed by hearing.

We'll go into how to believe, because these two are closely aligned. The senses man is only a man of body and soul. The natural man cannot have spirit, but he still can hear. The greatness of these scriptural principles is tremendous, for God never oversteps His laws. So the senses man of body and soul, if the command, the *kērussō*, is properly given, and he hears it in his five senses ears and he gives a listen and he desires to learn to be informed by that hearing, then he can learn to believe accurately and follow accurately.

To believe is to act literally and accurately on the command.

“Believe” in Verse 14 is *episteusan*. It's root form is *pisteuō*. It's interesting that there's another Greek word very closely aligned with *pisteuō*, and that is *peitho*. *Peitho* is, in the spirit world, one of the goddesses of persuasion.

This word *epi* means upon. That is why it is to believe upon.

I Corinthians 2:4

You're influenced to the end of being convinced – believing. Winning over or being won over.

There are a number of interrelated words which will give you a great insight. *Piptō* means to fall prostrate. Falling prostrate was for men whom you respected. It means to pay respect to. To believe is to pay respect to the command that's been given. It is to fall down respectfully at the attention of the Word.

Another word is *pinō*. This word means to drink in. To believe is to drink in. In order to drink in you must be willing to drink in. In order to drink you have to open your mouth to receive it.

John 4:13 and 14

It's a beautiful figure in here. If you drink of his water you will never thirst, for he, Jesus Christ, is the water of life.

John 6:35

John 6:47 and 48

Christ is both the water and the bread.

To believe is always to open up and receive what God has made available. You can live longer without food than without water. So you need the water of life. But you also need the food, which is the Word.

To believe, in Romans 10, is to have a knowledgeable conviction full of joyful trust. It is not to believe by what the religious people have referred to as “blind faith.” It’s a knowledgeable conviction. To believe is to willfully give oneself up to that required command of the Lord, to put confidence in, to trust the word of the Lord.

In this section of Romans 10, you will clearly see that this repudiates all the various things, the various methods and the works of men which have through the years been suggested as a means to salvation.

Now the first word in Romans 10:14 is “call.” As the word believe is prefixed with *epi*, so “call” is prefixed with *epi*. It’s *epikaleō*, meaning to call upon. A child could not call his father if it had the most fantastic need in the world if it did not have a father. But there could not be a child without a father. So in order for the child to call upon the father, that child must know it is available. You could not call Johnny Jump-up unless you knew he was available. You call ..upon God, you better be sure which one you’re calling on. He’s got to be available. So the first thing you have to find out is what is available. You’ve got to know his name.

In that word “call,” you’ve got to be sure, you’ve got to have the right name, you’ve got to have the right God. Why? Because there are many gods. There is the God and Father of our Lord Jesus Christ who is the only true God. Then there is at the top of the ladder, the Adversary, the prince, and then the other gods, spirits under him. This is vividly depicted in I Kings.

I Kings 18:24, 26

So you’ve got to be sure of the name.

Knowing from Romans and Ephesians that man is dead in trespasses and sins, he couldn’t call upon God if he tried, unless something previously occurred.

John 9:34-38

I John 4:19

We can call upon the name of the Lord because He first called us.

Romans 10:14 and 15

“Sent” is *apostollos*. We are all ambassadors, every born again believer is an ambassador. But some among the ambassadors are men with the ministries; apostles, prophets, evangelists, teachers and pastors.

A person that really *kērussō*, heralds the Word, has to be sent by God. He is an *apostollos*. He brings new light to his generation. It may be old, but it’s always new to that generation.

How call, how believe, how hear, how preach – It is the last one that is carried out first, which establishes and makes available the hearing, which in turn makes it possible to believe, which in turn makes it possible for whosoever will to call on Him.

Romans 10:13

Romans 10:14 and 15

These verses show you what is available, how to receive it, and what to do with it after you've got it.

So if a man's going to be born again, somebody has to accurately *kērussō*, herald, preach, share the Word. Then the individual who desires by his mind, body and soul man, freedom of his will, to hear can hear. When he hears, he can believe because of what he has heard. Then he can call upon the Lord. To call upon Him is to confess with your mouth the Lord Jesus and believe God raised him from the dead.

Believing comes by hearing; hearing by the Word. At that moment when that man is born again, then the speaking in tongues corroborates the believing, which corroborates its availability. What's available, how to receive, what to do with it after you've got it, speaking in tongues proves the receiving, which in turn proves it had to be available.

That's why Romans 10:14 and 15 not only takes you back to Romans 10:9 and 10, but it takes you all the way back to the day of Pentecost. That which occurred on the day of Pentecost is still occurring in the Book of Romans and is still occurring in our day and in our time.

I wrote this to conclude this segment of our Corps teaching tonight as sort of a first thought I had as I was working the greatness of this revelation in God's Word.

“The simplicity of something is the most intricate and difficult when searched out.”

I thought of love. Thou shalt love the Lord thy God. It's stated so simply. But when you search out the simplicity of that, it is most intricate and very difficult to find words to express the greatness of it.

The word “believe” is like that. Believe God raised him from the dead. Call upon. Forgiveness of all sins. So simply made in God's Word but when you really work them, they are very intricate and mind blowing. No condemnation to them that are in Christ Jesus. Just one statement. Man, when you work that one. Filled with all the fulness of God. Having the righteousness of God. Because it is so difficult is why God had it so simply stated in His Word. All you need to do is believe the simplicity and manifest the results.

You and I do not do good works to get saved. But because we are saved we endeavor to do good works. To do good works, the greatest of the good works to do is to carry out the teaching and the holding forth of God's Word.

Literally, I would handle these verses as follows:

Literal of Romans 10:14 and 15

How can you call upon Christ when you have not known how to believe upon him? How can you believe upon Christ if you have not heard? How can you hear about Christ when you have no one preaching? How can you be saved unless the one preaching is sent?

That, I think in part at least, is some of the greatness in Romans 10:14 and 15.

ROMANS 10:15-21

January 9, 1980

Romans 10:15

Tonight the great Corps principle, “as it is written.”

The Story of Negapus

There once was a caterpillar named Negapus who lived in the valley of the mushrooming negatives. Negapus would go from mushroom to mushroom confessing as many negatives as he could, about every possible situation about which he could think. There wasn't a thing that Negapus couldn't change into a negative. His whole world was negative. Each night as the sun slowly sank into the west, Negapus would go out to witness and to complain and to complain and to complain. Nothing ever went right for Negapus. “I can't” was his theme song. “I can't do this, I can't do that. There's no way. That's impossible.” “How could I possibly,” were some of his favorite expressions.

One night, as Negapus was busy planting seeds of hopelessness and despair, he came upon an old black book sitting right there in the middle of the field of unbelief. Negapus approached the book cautiously and with fear because, you see, it was fear that caused him to be so negative in the first place. But the golden edges of the pages of the great book glistened, and a bright red carpet proceeding from the corner of the book was a clear cut invitation for Negapus to enter. He climbed up the red carpet and tumbled into the book. He inched his way into a page in Romans and slowly crawled through Chapter 10. As he arrived at Chapter 12 two massive tears sparkled in his eyes as he read the words, “Be ye transformed by the renewing of your mind.” The thought of transfigured perfection brought to mind the words of the wise old caterpillar which had always been a mystery to Negapus, but now as he saw in the spectrum of light between Romans and Ephesians, he understood. The eyes of his mind were enlightened. At the place where his sparkled tears had fallen appeared two brightly colored wings. The wings became his own as he thought renew, renew, renew. With a great deep breath, he ran across I Timothy, jumped and lanced the sky with the love of God building in his heart. He soared high above the field of unbelief and back into the valley of the mushrooming negatives to look for other misguided caterpillars, for he knew he was born again to serve.

Romans 10:15

“How beautiful” – Many times people wonder why I look at you gorgeous young ladies and I say, “Hi, beautiful.” What's always in my heart is that you are beautiful. That's why I use that word so much.

It's not particularly the body that I'm thinking about. I'm thinking about the message that that body carries. How beautiful, how radiantly glorious.

“the feet” – the walk of the transfigured one

“those” – The Way Corps, the ambassadors

“preach” – herald, declare, proclaim openly, loudly and boldly with love, with gravity and authority.

“gospel” – good news, glad tidings

Luke 2:10

Good news of great joy.

Romans 10:15

Isaiah 52:6-8

That's the good news, the gospel of peace, regarding the prince of peace, Jesus Christ. That's the only good news being heralded today, even as it was then.

Romans 10:15

“bring” – carry forth

“good things” – the good things that the prince of peace brought

Romans 10:16

“obeyed” – believed; They had the freedom of will to choose. Many of them chose not to believe.

“Esaias” = Isaiah

“hath” = has

“report” – message; good news of Christ's coming as the Messiah for Israel. There must first be a report, a declaration, a proclamation, a promise, a word, before it can be believed.

Romans 10:17

“So” – So what? Because of the report.

“faith” – *pistis*; believing; Not a belief, but the one and only true belief.

“cometh” – cores; is made available to the man of body and soul by, or out of, hearing. Mainly by what he has heard. It is possible to believe if you have heard. The good news must be fully proclaimed, fully declared, without any private interpretation. No words deleted, added or changed. And it must be listened to.

“hearing by” – *dia*; All the way from God by way of Jesus Christ proceeding all the way to whosoever will. God, all the way through Jesus Christ unto whosoever will. If you check the usage of *dia*, you'll find it is something that intersects a circle.

Hearing by the truth of God, “the Word of God,” or God's Word. His son, our Lord Jesus Christ. That's the Word.

There are four things here.

1. There must be a report.
2. There must be a reporter.
3. There must be a hearing.
4. There must be a believing.

So you have a report, a reporter, a hearing of that report by that reporter. Then there must be a believing. Those are the four steps in Romans, and in life. The proclamation of the good news, the gospel, the truth, God's Word is a prerequisite. Because it is a prerequisite, it is of necessity universal. That means Word over the world, universal.

Romans 10:18

“But I say” – These words are stated here, and in Romans 10:19, and in Romans 11:1 it says “I say then.”

This is in answer to two excuses. We have not heard. Therefore, we did not know. Those are the two excuses. Both excuses are totally irrelevant and impossible. Did they not hear? They surely did hear the truth.

“Yes verily, their sound” – It’s a figure. The word of truth regarding God’s son, the Messiah for Israel.

“went into all the earth” – another figure; everywhere where Israel was.

“and their words unto the ends of the world” – another figure

Literally means to all Israel and over all Israel. Double usage indicating its absolute truth and its establishment.

This is quoted from Psalm 19.

Psalm 19:4

They had heard, but what about knowing then?

Romans 10:19

“them that are no people” – Gentiles

“foolish nation” – Gentiles

This is quoted from Deuteronomy 32:21. Moses foretold that God’s grace would be extended to all Gentiles, but even more so, since God’s own chosen ones, Israel, to whom the oracles were given, rejected God and His Word. Israel’s insubordination, rebellion and rejection would cause God to move Israel to jealousy because of God’s great grace and favor shown to the Gentiles.

Romans 10:20

Isaiah was very bold, for he was despised, hated, and at the risk of his life he said, I was found of them that sought me not. Really something. I was made manifest, known, unto them that asked not after me.

This is a direct quotation from the Septuagint of Isaiah 65:1, not a direct quotation from the King James.

Romans 10:21

“But to Israel” – But with reference to Israel

“All day long I have stretched forth my hands” – another figure

“unto a disobedient and gainsaying people” – This is quoted from the Septuagint, again from Isaiah 65:2.

“disobedient” – *apeitheō*, meaning they refused to be persuaded in believing and complying with the proclamation they had received.

“gainsaying” – and in action

They refused to believe the proclamation or comply with it, so in word, gainsaying, and in action, disobedient, because you, Israel, were full of pride and you were stubborn. But not so with the Gentiles.

Isaiah 1:3

Israel did not know because of their pride and stubbornness. They refused to believe.

First there must be a report, then a reporter, then a hearing of that report, and then a believing of it. That's why the report is given when holy men of God spake as they were moved by the Holy Spirit. The reporter is the one who reports exactly what the Word says. He proclaims it loudly, lovingly. He does not change a word. He doesn't delete or add to it. He doesn't change it.

There has to be a hearing of it. The senses man is a man of body and soul. He can hear. Then he has the privilege of believing.

This is a tremendous section in Romans.

Romans 10:18

"But I say" – That's the figure called *heterosis*. It's a figure where you have an exchange. Here you have the first person used for the third person. By revelation, David said it. Now Paul says it. That puts the emphasis right there. This verse was given in answer to the two excuses. This is the figure in here called *prolepsis*. It also has another Greek word, *apantesis*, and that figure is used whenever there is a meeting of an objection or argument before it is used. Anticipating it and dealing with it before it occurs.

Romans 10:19

This is the figure of *meiosis*. That figure is used when there is a belittling or lessening of one thing or one individual or one group to magnify another. The purpose is to show the importance of that which is put in contrast here.

That's all the figures I had time to work out. So you figure out the rest of them.

In Verse 18 you have at least three figures that I didn't have time to document.

Romans 10:17

The two words "hearing" make a figure of speech, *andiplosis*. It's used whenever there is a repetition of the same word or words at the beginning or ending of a sentence. That makes the word "hearing" roost important here.

You can hear something and let it go clean clear through. That's not what this word is saying. They must hear, they've really got to hear it. How can you hear the Word if there is nobody around to give you enough of it to really hear it? The important thing is the Word. It's got to be the Word. Not what a man says about it or thinks about it. It's got to be the Word. When it's the Word, it has to be spoken with the authority and everything else. The word "herald," remember? You can't change one word of it. You don't add to it. You don't delete. You don't change it. You are simply a herald. You proclaim it. You speak it forth. You are not responsible for the results. You are responsible for the proclamation.

When the herald read the proclamation of the king, he was not responsible for the proclamation of the king. He was responsible for reading it and declaring it.

So you need a report and a reporter. You need people who hear, and finally people who believe. Whatever you believe, you receive. No one ever rises beyond what they believe in life.

You can do less, but you can never go bigger than what you believe. You can't believe any more than what you're taught. The reason you believed tonight, is because of what you've been taught. You can never rise beyond what you believe and you can never believe more than what you've been taught. You can believe less, but not more.

Here the Word says, "So then believing comes by hearing, and hearing the Word.

You've got to get back to the Word, hearing the Word. Jesus Christ is that Word. God so loved that He gave. He is that Word. He is the one who has saved you. He is the one who has filled you, for it is Christ in you, the hope of glory.

ROMANS 11:1-24

January 16, 1980

In Romans 10:18, the figure I talked about, John Crouch says is *gnome*, which is quoted from Psalm 19:4 where it's literal. Here in Romans 10 it's a figure of truth that was published throughout all Israel. The words "their sound" of Romans 10:18 means their voice or their speech. It's a *metonymy* of adjunct where the carrier, the man's voice, is put for the words carried. "All the earth" is the figure known as *synecdoche* of the whole, just for that part of the earth inhabited by Israel. "Ends of the world" is the same figure meaning the inhabited world by Israel. Perhaps that these two statements appear right together establishes it and guarantees the truth of it because it's doubled.

In Romans 10:21, "all day long" is the figure *synecdoche* of the part. One day is put for the years that the prophets prophesied for God. "I have stretched forth my hands" is the figure *anthropopatheia* bringing God down to the level of human characteristics.

Romans 11:1

This is a remarkable verse.

The words, "For I also am" should read "For I indeed was," because Paul was born again of God's spirit, he is no longer an Israelite or a Gentile. You should check scriptures from Galatians 3:28, Colossians 3:11 and I Corinthians 12:13, and of course Romans 10:12.

Romans 10:12

Romans 10:11

Romans 11:1

He was an Israelite. That statement immediately tells you that it's, not a total rejection of Israel, which is proven from the present facts. He was an Israelite of the seed of Abraham of the tribe of Benjamin.

The Corps should carefully study Judges 19-21. I think it will warrant the truth that perhaps Paul could have been of the background of Levite bloodline from the woman's side. That, of course, is not something I know for sure, but there is a possibility. At least I know some woman had to give him birth, for that's axiomatic.

This verse indicates that there is not a total rejection of all Israel proven from the present facts.

Romans 10:13

I think you should check out I Corinthians 1:2 because it's a called out of both Israel and the Gentiles. It's also an indication in this verse that it's not a final rejection of Israel. Because of God's foreknowledge and election, there will be a restoration of Israel. This is a universal blessing that will be upon all people.

Romans 11:1

"God forbid" literally means God would not do that. God will fulfill every jot and tittle of His Word. So the promise God made to Abraham, which was reiterated to Isaac and to Jacob, is an unconditional promise, but the time is not specified in those promises. Therefore, you and I looking back now, know it's been almost 2000 years since the day of Pentecost and it still has not come to pass. But it will come to pass because God's

restoration of Israel will have to happen in order for God to fulfill the promises of the covenant which He made with Abraham.

In this eleventh chapter, there are three replies to this, “Has God cast away His people,” indicating and showing that God did not cast away His people Israel totally or with finality.

The first reply is covered in Verses 1-10.

The second reply is covered in Verses 11-24.

The third reply is covered in Verses 25-36.

Romans 11:1-10 – which are proven from the present facts.

Romans 11:11-24 – If mercy is shown to the Gentiles, surely God could never have cast away Israel, His son.

Romans 11:25-36 – God will absolutely fulfill His covenant promise to Israel by the return of the deliverer.

There are two words in this section that you must fully understand, and these are grace and mercy.

Grace is God’s unmerited favor.

Mercy is God’s deliberate withholding of merited judgement.

Romans 11:2

“Wot” = know

“Elias” = Elijah

This making of intercession is the Greek word *entugchanō*. Making intercession literally means to plead. There are two categories of pleading whenever this word is used, and you can only tell from the context. It’s pleading on behalf of, or pleading against of, as it is here.

Pleading on behalf of, there are many illustrations, but the one that comes to my mind is Abraham pleading for Lot, for Sodom, for the city. If there be ten righteous, remember? That’s pleading in behalf of. Here in Romans 11:2 you have Elijah pleading against Israel.

Romans 11:3

Scratch “have.” They killed thy prophets

“digged down” – overthrew

“thine altars” – the true God’s places of worship

“I am left alone, and they seek my life” – This does not say he was the only prophet left, but he was the only faithful prophet left, and because of that, they sought his life. There were other believers, because in I Kings 19:10 and 18, it says that there were 7000 that had not bowed their knees to Baal.

Romans 11:4

“unto him” – unto Elijah; What was the divine response to Elijah?

“reserved” – kept, spared

“to myself” – for myself (as some of the translations read) is added. It should be deleted.

This particular verse again shows God's election, God's predestination because of God's foreknowledge.

Romans 11:5

"according to the election of grace" – That is predestination based upon foreknowledge.

"remnant" – *leimma*, which literally means the lesser of two parts. A remnant is not a disgrace, it is the gracefulness of it. The remnant that was left were the real believers. I sometimes wonder if we may be the select remnant in our day and time.

(Dr. Wierwille gives example of trying to acquire property in Minnesota.)

There's a day coming, Corps, and that's the return of Christ. As I see the machinery building, it looks like many people who call themselves Christians, who speak of themselves as being Baptists or Lutherans or some of the rest ought to read their own history. I'm thankful that God is the judge and that I do not need to make the judgement. But I've done one thing, and that is that I've shaken the dust off my feet and I'm moving.

I'm not letting it deter me to the end that I'm discouraged or downcast or angry at anybody or anything. I'm only feeling sorry that we could not bless people in the capacity in which I had anticipated it might be done.

Judges 7:3-7

That three hundred men was the remnant, but the key is that they were committed, sold out, and that's why those three hundred men could wop the Midianites. See, it's the remnant that's always so dynamically important. The remnant are men who are really committed.

There's a record in the Old Testament of a boy of royal bloodline. He was hurt in the foot and his nurse carried him so he was not killed with all the rest of the brothers that were killed. But if I remember correctly, the believer's line rested entirely upon this boy.

Time and time again the remnant got very low. But it's a remarkable thing that as long as there's one person who believes, there will always be a performance of those things which God has promised. That's the significance of the remnant.

The remnant is the lesser of two parts.

II Samuel 4:4

You are going to have to check other scriptures in the history of Israel to get the great impact of this.

Romans 11:6

"And if by grace, then is it no more of works; otherwise grace is no more grace." The rest of that verse is scratched. It's not in the most authoritative texts as we understand it, and it certainly is not necessary for further explanation. If it's by grace, it's not of works. If it were one iota of works, then it would no longer be grace.

Romans 11:7

"hath" – Scratch it. Israel not obtained. Israel did not obtain that which Israel sought for by the law. The majority of Israel, and thus as a nation, obtained not what they thought they would by the works of the law. But God in His foreknowledge knew some of Israel would believe, and they obtained it, the believers obtained it in Israel. But the rest were blinded, hardened. Just like Pharaoh's heart was hardened that Genesis talks about.

Romans 11:8

This is a quotation from Isaiah 29:10 and Deuteronomy 29:4.

Reading on from the end of Verse 7 to the last three words of Verse 8, I do not believe there should be a parenthesis here because it is not by way of explanation. It's simply a quotation.

“given them” – permitted for them by their own decision to get it.

“the spirit of slumber” – Scratch “the”; spirit of slumber

“slumber” – stupor

“eyes that they should not see, and ears that they should not hear” – Eyes that they do not want to see and ears that they do not want to hear is literally what it is.

Romans 11:9

This is a quotation from Psalm 69:22. David saith. I love that because it is written. That takes away the criticism some of our critics have taken a crack at us on when we quote the scripture that holy men of God spoke as they were moved by the Holy Spirit, which we use in the foundational class to show people that the Word of God was written as holy men of God wrote it. Then we show them how they received it by revelation, etc. This verse here again proves the truth of that statement. It proves that saith means written, may mean written. As it is written.

“Let their table” – their material prosperity; The material prosperity becomes a snare, a trap, a stumblingblock and a recompense. Four things in that verse.

“snare” – to hold back; Material prosperity holds them back, holds them in. There's a verse in the epistles about us not getting caught up in material things.

II Timothy 2:4

I've taught this to the Corps for ten years, and still 80% don't understand it, because you don't want to. You're just as selfish, many of you, as the unbelieving world. You want material things. You're only happy when you have more material things. I just know that you can have material things, but when those material things became your snare, you are wrong. God will supply our need. God will take care of us. There is no doubt about that one. Then you get like Israel was. They got ensnared by, held back by that which should not have done it.

“trap” – Another translation of this word “trap” is destroyed.

“stumblingblock” – an offence; *skandalon*, which is translated into our word scandal. We had it in Romans 9:33.

“recompense” – repay; It's repaid to them because they were kept, held in by their material prosperity. They could do it without God.

Romans 11:10

Remember I said there was prophecy against a little while ago. To plead against. Here the pleading is against. I think this should speak a little bit to our hearts, this is what we ought to be doing against some of God's enemies.

The latter part of that verse, this is what Elijah said about Israel. “And bow down their back away.” Whenever the Bible speaks about men being bowed with their back down,

that means that they are in slavery. He's a slave, not being able to walk uprightly as a free man. He's a slave. Be under slavery.

Romans 11:11

This verse begins that second section I talked about, mercy to the Gentiles. If God is going to show His mercy to the Gentiles, surely He will not forever cast off His own people.

Here you have another rhetorical question. "Have they stumbled that they should fall?" A rhetorical question not demanding a reply, but axiomatically proving a point.

The fall is a moral degradation, moral sin.

"through" – by

"salvation" – wholeness

"them" – Israel

I'd like to say to you that "unto the Gentiles for to provoke them to jealousy," this statement literally means what it says. Then all believers, born again believers today, are not necessarily Israelite bloodline.

"jealousy" – *parazēloō*; *Zēloō* is transliterated into the word zealot, into a man's name called Zelotes. *Parazēloō* means to draw along side of one who is zealous. To provoke Israel to jealousy, to stir them up, to get back and desire God's favor. To some degree you have seen this among the remnant today which make up, I believe, the body of Christ.

There's an interesting section on this in *The Just and the Justifier* by Dr. Welch on page 274, where I will read what is written here.

I wanted to handle jealousy, but there's more in the other category than on jealousy, so I'll go with what I've just stated to you, and that is that this jealousy was to stir up, to get Israel back to desire God's favor.

Romans 11:12

"fall" – moral deterioration, moral sin.

Today, it's individual grace. Whosoever, both Jew or Gentile. Never deals with the nations today, always with individuals. A father and mother may not believe, but the son or daughter will. The husband may believe and the wife won't. It's always today an individual thing. When it again deals with nations as a whole but then, how much more their fulness. The nations as a whole will receive an abundance from the nation Israel.

"fulness" – *plērōma*, which is the overflowing; It is to provoke them to jealousy. But in Verse 12, riches of the world, riches of the Gentiles, how much more their fulness. When that time comes, which we'll see later in the chapter, all the nations of the world will be blessed.

Romans 11:13

It's to the Gentiles.

"magnify" – I glory in my ministry, my office as an apostle and other ministries he had.

Romans 11:14

"emulation" – jealousy

"If by any means" does not mean deceptive means. He gloried in his ministry, using his

ministry that he might provoke to jealousy. In other words, get people saved.

Romans 11:15

“casting away” – the exclusion of Israel as a nation that was favored; not a total exclusion of everyone in Israel.

“reconciling the world” – is a figure of speech; It indicates the whole scope. The scope of it is the world. That’s why Word over the world is in this verse (and the preceding one also).

“but” – if not

The scope is the Word over the world. That is the true ministry of deliverance.

“life from the dead” – worldwide blessings instead of the present alienation. It is not the resurrection.

Previously in Romans, it talked about the fall of Israel. Here in this verse it talks about casting away. Previously it talked about the riches to Israel. Here it is called reconciling. Previously it was the fulness to Israel, here it is the receiving of them into God’s favor with worldwide blessings.

Romans 11:16

I think this is the only place in the Scriptures that “firstfruit” is in the singular. I’m not sure, but I think it is.

This is from Numbers 15:21.

Firstfruit started with Abraham, and that’s why I think it’s singular, because it goes back to one man, Abraham, then to Isaac, then to Jacob.

There’s a metaphor coming into use here in Verse 17, which is the olive tree, and that, of course, refers to Abraham and to Israel. So if the lump of that firstfruit, the lump of that olive tree is also holy.

“is also” – If you’re going to use the “is,” you have to put “also” in front of it. Also is holy. If the olive tree belongs to God, and I said it refers to Abraham, Isaac and Jacob, then the fruit, the lump, or the branches on that olive tree must also belong to God. The branches, however, are not the root, but they are still part of the tree.

Romans 11:17

“be broken off” – “were broken off” is the text

Romans 11:18

Romans 11:19

Romans 11:20

“highminded” – arrogant

“fear” – reverence, respect, humble

Israel had a covenant with God. The Gentiles never had a covenant. They were just grafted in. The wild olive is a tree of very little value, but praise God, it’s at least a tree.

I think it’s Bullinger that has a reference in there about the wild olive as an oleaster tree. I think Bullinger says it’s almost fruitless. I don’t know about that. I’m just telling you what Bullinger says.

I would like to read you what I looked at earlier now from page 274 of Welch's work on *The Just and the Justifier*.

It is the usual custom in grafting to take a slip of the choice variety, whether it be apple, pear or rose, and graft it into the stalk of some stronger, though not so choice a variety. For example, in the case of the standard rose, the tall stem is the brier, and upon this is budded the more fragile flower. Paul appears to reverse all this. There are many who bluntly say that he did not know anything about the culture of trees and must not be taken literally. This, however, cannot be. He hangs the whole argument of Romans 11 upon this figure. If he's wrong in this, he may be wrong all together. Paul himself recognizes that the process is contrary to nature. But those who criticize him and suggest that he is using a far fetched illustration are themselves in error. While the engrafting of the wild olive into the true was contrary to nature, it is by no means contrary to practice. And he quotes a Latin writer on agriculture, gardening and trees. Deals with the cultivation of the olive tree and speaks of the very practice under consideration. It was found that when an olive tree began to cease bearing fruit, the insertion of a wild graft had the same effect upon the tree that Paul hoped the insertion of the Gentiles would have on Israel. It provoked the flagging olive tree to emulation. The practice has been revised in our own day to provoke certain shy bearing pear trees to fruitfulness. The fact that the Gentiles who'd believed had received the blessing of Abraham in the form of the promised spirit (Galatians 3:14) and that they possessed the gifts associated with Pentecost (Gifts are manifestations, I Corinthians 14:21) was intended to provoke Israel to wake up to the fact that their unique position was gone.

See how important these manifestations become. The whole point of the olive tree in Romans 11 lies in the purpose with which the wild olive was grafted in, mainly to provoke the flagging tree, Israel, to jealousy.

That is what I noted with you from Romans 11 where we had provoking to jealousy.

Here you have this great illustration of the wild olive tree being grafted into the olive tree.

Romans 11:18

Out of Abraham, that's the root, the tap root out of which it all came.

Romans 11:19

We've got to remember that it's by God's mercy that any Gentiles are in.

Romans 11:20

You stand by believing because of God's mercy and God's grace.

Highmindedness is conceit, which is the forerunner of stumbling. The privilege granted by God by His mercy and grace affords absolutely no room for anyone's self glorification. But be reverent, humble.

Romans 11:21

Romans 11:22

“severity of God” – the cutting off of God

“toward” – on

“thee” – Gentiles

“thou” – Gentiles

Romans 11:23

“abide” – continue

Romans 11:24

In Verse 23, the grafted in is to get born again now.

Again, as you look at this Word and see the greatness of it, anything anybody ever has at any time, has to be due to God’s mercy and God’s grace. But God, in His foreknowledge, knew that you would believe. That should not make you haughty and proud. Sometimes the Corps looks like they are the only ones who know anything. That attitude just cuts me to the bone when Corps people set themselves up and vaunt themselves on the knowledge they have of God’s Word. If you’ve got any, you got it by God’s mercy and God’s grace, not because you and I were so worthy, not because we’re so smart intellectually, but because God loved, God’s mercy and God’s grace. So Corps, don’t ever forget it.

ROMANS 11:25-36

January 23, 1980

I gave you the three basic outlines of this chapter, and this is the third part that begins now in verse 25 where God fulfills His promise to Israel by sending the deliverer.

Romans 11:25

“lest” – in order that

“blindness” – hardness; “Hardness in part” is only the extent to Israel. They were not totally hardened. It was not a universal hardening, only a hardening in part until the fulness of the Gentiles be came in. That’s the duration, until the fulness of the Gentiles be came in. It wasn’t universal and it isn’t final. God knows who will believe and He knows the fulness of the Gentiles will be completed. Many times Bible scholars guess at all this, but I won’t guess because I really don’t know. I don’t know where in the Word it tells it exactly.

Acts 15:16-18

That’s why only God knows. I do not know when the fulness of the Gentiles will be completely full. But when it is, then God is going to do exactly what that verse says.

Romans 11:26

All, without any distinction, will be saved.

“As it is written” – Anything that is written by God always comes to pass.

“There shall come out of Sion” – Literally the text reads, “There shall come Sion’s deliverer.” The return of the Lord Jesus Christ.

There are some scriptures I want you to note and look up on your own.

Isaiah 59:20 and 21

Isaiah 27:9

Psalms 14:7

Psalms 53:6

Psalms 110:2

Joel 2:32

Joel 3:16

Zechariah 14:4

II Thessalonians 1:10

“When he shall come” – When he shall have come; He will have come for the body of the church, but he’s coming back upon the earth for Israel. That is why he is the delivering one, Sion’s deliverer.

In Hebrews it is the kinsman redeemer.

Literal translation according to usage of Romans 11:26:

“There shall return the kinsman redeemer unto Sion and for them of Israel that turned from transgression in all Israel.”

Romans 11:27

“This is my covenant” – That’s from Isaiah 59:21.

“take away their sins” – This is a quotation from the Septuagint of Isaiah 27:9.

On this verse, I want you to note Jeremiah 31:31-34 and Hebrews 8:8-12, and Hebrews 10:16.

Romans 11:28

“for your sakes” – on your behalf

Israel’s disobedience brought the mercy of God into focus on the Gentiles, from which Israel, as a nation, was temporarily excluded.

“but as touching the election” – Literally, “but as touching the remnant.”

“for the fathers’ sakes” – because of, or on account of, God’s promises to the fathers (to Abraham, to Isaac, to Jacob)

Romans 11:29

A man’s change of attitude toward God does not alter or invalidate God’s covenant promises. Israel’s disobedience does not invalidate, nor will it ever alter God’s covenant promises to Abraham, Isaac and Jacob.

The gifts and calling of God are without repentance. That simply means that once God has promised, He can’t change His mind on, that would be repentance. He can’t repent of it because He is God Almighty. Once He has made the commitment, He stands. It’s just set. It never varies. No alteration of God’s Word or invalidation of it. No matter what men say, no matter what they do, God’s promises are yea and amen.

Verses 30-32 sort of tie together. In verse 30 you have disobedience, Jew and Gentile. You also have mercy to the Gentiles.

In verse 31 you have disobedience, Jew; mercy, Jew and Gentile.

In verse 32 you have disobedience, Jew and Gentile; mercy, Jew and Gentile.

Romans 11:30-32

Whatever any man enjoys, he’ll only enjoy because of God’s mercy and God’s grace. Doesn’t make any difference whether it’s Jew or Gentile. Whatever man ever enjoys, it’s only due to God’s mercy and God’s grace, You will see that before I close this section here tonight. The close of Romans 11 is in many respects like Romans 8 closing.

These verses, like 31 and 32, are very similar to Galatians 3.

Galatians 3:22

Today we know it’s a calling out. That’s the remnant.

Romans 11:33-36

We’re going to work the structure of this section. This structure is an introversion. I don’t do a great deal in structure with the Corps. So many times I don’t need to do it because of just the plainness of the Word. The structure won’t help you that much more to understand it, because the individual word will fit the verse, the verse will fit the context, and the context will cover the whole scope. So many times I don’t do structure. Bullinger does a lot of structure; Welsh does a lot of structure, too. This one is just so beautiful. I thought if I gave you the structure of it, then you might get the beauty of it in your heart and life and be able to understand it better. And some day you teach it to somebody and show the accuracy of it.

We are just closing this fantastic section about Israel, Gentiles, and he wraps that whole thing up in these four verses that just glisten like diamonds when you work them.

- A “O the depth” – It’s an expression which represents to the greatest maximum ability, awe.
- B “of the riches” – Riches are what He’s already given us among other things, Romans 10:12; Romans 2:4.
- C “both of the wisdom” – “Both” is *kai*, and.
- D “and knowledge of God”
- E “how unsearchable are his judgements” Unsearchable is incomprehensible. You may be able to apprehend, but never comprehend. Apprehend means to understand in part; comprehend means to understand fully. Unsearchable = *anexereunētos*.
- E “his ways past finding out”; Past finding out = *anexichniastos*, untraceable, untrackable; only used twice in the Bible. Read Psalm 103
- D “For who hath known the mind of the Lord”
- C “or who hath been his counsellor” – fellow counsellor; Isaiah 40:13; Jeremiah 23:18
- B “Or who hath first given to him, and it shall be recompensed unto him again. Recompensed = *antiapodidōmi*; has two prepositions in front of it; *anti* meaning over against, opposite, instead of, in place of; *apo*, meaning motion away from the source. *Didōmi* means to give freely, unforced, to supply. Literal – Who has first given to God and God gave it back again.
- A “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”
There are three propositions in this verse. “Of him” – “of” is *ek*, which means out of, from the center of him. “Through” is *dia* which means proceeding from him and passing out from. “To” is *eis*, which means unto, with respect to.

Romans 11:33-36

The final words are “be glory for ever.” Be glory throughout the ages.

I Corinthians 8:6

Look at the prepositions here.

Colossians 1:15

Colossians 1:16 and 17

These are a parenthesis.

Colossians 1:14 and 15**Colossians 1:18**

That's why Romans 11:36; "of him and through him and to him" are all things, God.

Romans 11:36

That puts the structure together, the introversion, for you of these four great verses closing out the eleventh chapter of this wonderful section in the Book of Romans.

Once more, A at the top corresponds with A at the bottom. A, B, C, D, E – E, D, C, B, A.

(Dr. Wierwille repeats the structure.)

That is the finish of Chapter 11.

ROMANS 12:1-3

January 30, 1980

Now we're into the practical section of Romans beginning with Chapter 12. Romans 12:1 and 2 make a division; Romans 12:3-8 make another division.

Romans 12:1

“beseech” – to lovingly implore

“mercies” – withholding of merited judgment, because God's judgment has been withheld, and only His great grace and love has been manifested.

“present” – to yield it, to give it; You make the decision in your mind to yield your body a living sacrifice because of what God did for you. A living sacrifice, not a dead sacrifice. So many times in religious circles you hear people talking about how they would lay down their life for the Lord, etc. God never asked you to do that. He asked you to live for Him, not die. His son Jesus Christ died so that you and I might live. The whole religious trip is all negative, all wrong. They talk about bearing his cross. If you for one minute could bear it, then Christ blew it. There was no man good enough to bear the cross except the Lord Jesus Christ. And he became sin with our sin; he became sickness with our sickness; pain with our pain. We're to be a living sacrifice, not dead. What good would you be if you were dead tonight? You couldn't speak for God. We're to be a living sacrifice.

After all the greatness of the Word in Romans 1-11 with all that, everything God did for you in Christ Jesus, therefore I lovingly beg you that you present, yield by the freedom of your mind, to be a living sacrifice. A dead sacrifice is burned. A living sacrifice is one who burns with life.

“living sacrifice” – Literally mean constantly living for Him.

I want to show you what part of that constantly living is that are in other sections of the Word.

Ephesians 5:2

Ephesians 5:8

Ephesians 5:10

Philippians 2:17

We are a living sacrifice. We have to be broken bread for people until they learn to break their own bread.

(Dr. Wierwille reads poem, “God has no hands but our hands.”)

It's being a living sacrifice, continuously living for Him.

Philippians 4:18

The people were living it.

Hebrews 13:15 and 16

He wants us to give our best to Him. He wants our all, because He gave His all through Jesus Christ to make such a fantastic spiritual experience and blessing experience available to God's people. We've just lived so far below par because nobody taught us and if we

were taught we don't believe.

Romans 6:13

Romans 12:1

“holy” – set apart for God

“reasonable service” – One translation has it “religious service.” I think it's better if we simply go with “which is your logical” because the Greek word for “reasonable” is *logikos*, from which we get our English word “logic.” It would just be our logical conclusion to that which God has done for us.

Romans 12:2

“conformed” – fashioned; Be not conformed together with this world.

“to” – according; *schēma*

Be not conformed or fashioned according to the schemes of the world,

“world” – age

You just do not allow yourself to be world conditioned.

Colossians 2:6 and 7

You'll never have a great tree without having a great root system. And the roots are always wider than the furthest twigs or leaves on the tree.

Romans 12:2

Colossians 2:8

This is the schemes of the world, how they will work you.

“spoil” – carry you off as booty; a military term

“philosophy” – world wisdom

“rudiments” – outward ordinances

Wearing shoes does not improve or decrease the effectiveness of God's Word. People get so hung up on this stuff. One religious group will say if you don't wear this, then you can't be spiritual. The other group goes way on the other side and says you don't do anything. Take off all your clothes and you can still be spiritual. Both are wrong. The balance is in the greatness of the love of God. We don't teach our people that you have to wear a certain hat to go to church or wear certain types of shoes or you can't have a beard or mustache. On the other hand, we don't teach that we can come in here naked. One is as bad as the other. The balance is in the Word. Anybody who really loves God would know what to do.

There's nothing you have to do but to love God with all your heart, soul, mind and strength. There's nothing in the doing that ever establishes your righteousness and makes you spiritually fantastic. The only thing that makes any of us fantastic is what God wrought in Christ Jesus and we believe He did it. That's all. No man is so good that even one iota of his work ever stands him approved before God.

Traditions of men are the schemes of the world. The outward ordinances are the schemes of the world because they are not after Christ.

Romans 12:2

You don't go by the world, you go by the Word. You are not world conditioned, you are Word conditioned. You are not circumstance conditioned, but the Word of God conditioned. The moment you are not right on the Word you are no more a living sacrifice to Him because it's contrary to God's Word and that makes you a dead duck or something.

“transformed” – *metamophoomai*

(Dr. Wierwille recounts the story of Negapus, the caterpillar.)

This “transformed” is a metamorphosis, a changing over. It is translated as “transfigured.”

Matthew 17:1 and 2

A new form, a new figure, a new evidence.

Mark 9:2

II Corinthians 3:18

“are changed” – metamorphosis

Colossians 3:9 and 10

God creates in you when you are born again. Christ is in you. That's the creation. Now you've got spirit. But it won't do you a bit of good until you put it on in the head what God puts in the inner man. The old man is the head. When you're born again, you put on the mind of Christ. He's the new man within spiritually that you have to transform by the renewing of your mind.

Romans 12:2

Renewing your mind – No place in the Word of God does it talk about renewing the spirit. If you haven't got something, how can you renew it? You have to have a mind in order to renew it. Every person born, body and soul child, has a mind. Now when that child accepts the Lord Jesus Christ and is born again, it also has Christ in, the spirit. Now you renew your mind. To renew it means to put a new figure up here. Change your stupid head, change your thinking according to the Word. This stuff is just so simple and beautiful and dynamically real, so logical. You don't allow yourself to be conformed to the world. After you are born again, you are no longer world conditioned but Word conditioned. This is how you do it. You get a new figure in your mind. You can renew it. You are in control of it. You have freedom of will. You can either follow the Word of God or tell God to go blow it by way of your mind. You are in absolute control.

“prove” – *dokimazō*; The English word “document” comes from this word. That you can document it. It is a continuous proving, a continuous documentation, to the end of approving. Continuous proving to the end of approving.

“good” – the effect produced as a benefit; There are a lot of effects produced by different things, but is it a benefit? If it's a benefit to you and the body of Christ, then the Word uses the word “give.”

“perfect” – *teleios* (*telos* - the end of the end); The final, the complete will of God.

Romans 12:3

“grace” – divine favor, unmerited favor, perpendicular – God to man.

“given unto me” – You could go back and pick up some beautiful scriptures if you were really going to teach this in a Twig.

You can put a parenthesis around the words, “not to think of himself more highly than he ought to think.”

“man” – one, to everyone; Man is an inclusive noun.

“not to think of himself more highly than he ought to think” – not to be highminded or conceited.

“to think soberly” – to think sobermindedly; just the opposite of a drunk man. It has to be an estimate of oneself according to the Word of God, to what Christ did. They usually wrest this scripture out of its context. They say, be careful, don’t be conceited, etc., or God will knock you for a loop. That’s not in here for that purpose. If it’s in here for anything, it’s in context where he beseeches you to present your bodies. I would say that most people have thought of themselves far below par, compared to those few who have thought of themselves even equal on par with what the Word says. Most people always dog themselves. They are always living in condemnation and fear and worry and anxiety. That’s like the drunken man. They are off the Word. Be soberminded. That means you say what the Word of God says you are. You say you have what the Word of God says you have, because you are what the Word of God says you are, you have what the Word of God says you have, you’ll be what the Word of God says you’ll be. It has nothing to do with your feelings. It has everything to do with what God wrought in Christ and what you received when you believed on him as your lord and savior.

I think the verse has been done great damage by theologians, religious leaders, commentaries, etc. because they are always using it to drive people down.

We’re to think soberly. To think soberly is to think the Word. Renew your mind. You do your thinking in your head. Be renewed. Think. Most people just think they think, and they never get around to thinking. Think soberly according as God has dealt.

If God dealt something to you, then have you got it? Yes. Even if you think you haven’t, you still have it. The only reason you think you haven’t is because you have not renewed your mind according to what God’s Word says you got. You went by tradition or outward ordinances. The Word says you’ve got it.

What did God deal? (Example of a poker game.)

“the measure of faith” – God dealt it. How far we have lived below par because of the teaching. How negative we have been because of teaching. When you are born again, it is Christ in you, the hope of glory. When he came in, he came in with everything he is. Boy, what a fantastic truth! In the Gospels, before the coming of Christ and the fulness of Christ within, they didn’t have that. That’s why they were taught the Lord’s prayer.

God’s going to supply all our need according to His riches in glory by Christ Jesus. God’s going to supply all of it. Part of your need is daily bread, physical food. So is He going to supply it? So it’s not a matter of praying, give us this day our daily bread. It’s a prayer of thanksgiving. Father, I thank you for giving us our daily bread according to your Word this day.

Beloved, I wish above all things that thou mayest prosper and be in health. That’s all in the measure. It’s Christ in you, the hope of glory. That’s the measure of faith. It’s the faith of Jesus Christ. You can only put into a cup what the measure is.

God hath dealt to every man the measure of faith of Jesus Christ. What a measure! Look at what you are in Christ Jesus. Christ in you. The Bible says that God was in Christ.

Colossians 2:9

God was in Christ. When you are born again, Christ is where? And God is where? God in Christ in you. Man, are we ever going to walk on God's Word? Do you think maybe that gives you a little power? With God in Christ in you, no wonder we can be more than conquerors if we quit talking about it and go to practicing it. No wonder we can have a more abundant life in manifestation, but we've got to start practicing it. But you've got to get off the rudiments of the world, off the traditions. You've got to come back to the Word and confess what the Word is and be transformed with a new figure in your mind, renewing your mind.

Colossians 2:10

If you are complete, then you don't have to pray for it. It's Christ in you, and you're complete in him. Not highminded. It would take a pretty high mind to get beyond that one. God in Christ in you. Highminded? No. Soberminded. We confess that we are what the Word of God says we are. I confess it when I don't feel like it. It doesn't make any difference what I feel like. Salvation doesn't depend upon my feeling. Feelings come and go, but the Word of God liveth and abideth forever. So you don't go by feeling, you go by the Word. When you go by the Word, you finally get feelings that bless you, I guess.

Romans 12:3

Boy, what a blessed day that was when I learned this in research. If people ever ask you again what The Way Ministry is, just tell them we're a Biblical research center, we're a teaching center, and we're a fellowship center.

The measure of faith is the faith of Jesus Christ. How can you improve on that one? How are you going to get any more than that? That is all there is. That's the faith, and everybody has it. Then there can only be one reason why people live so far below par.

They have not been taught, or they do not want to learn. If it's true that when you're born again you have Christ in you like the Word says, and the measure of faith, and if people continue to deny that and live below par, it can only be because they have not been taught or that they do not want to believe. The reason one person manifests more than another is because that person believes more, has more transforming of the renewing of the mind. That will fit with life and everything you'll ever see in the whole gamut of everything we're dealing with here in Romans.

ROMANS 12:3-8

February 27, 1980

Romans 12:3

I'll handle it from the religious point of view first. They always take that center section out of there, and that's the one where when you stand up and you are really convinced of your product and you start really talking about the greatness of God and all of that, someone is going to come to you and say, Well, you're conceited. That's what they're going to call you. They're going to say, You're conceited. You think you've got the curve on all truth. Then they'll come along and say, You act like you're the only one who knows anything about the Word of God. You're the only one who ever rightly divides it. Then they'll quote this to you about not to think more highly of yourself that you ought to think. So stay humble. Then they'll put one more verse with it, Let him who thinketh he standeth take heed lest he go flat on his nose, fall on his face. They'll give that to you to try to bring you down to the level of their unbelief. They'll use it to degrade you. When you see the truth of this in here, it's just the opposite.

The true meaning is you ought to think like you ought to think. You ought to think God's thoughts. You ought to be thinking right at the top level. But that's the religion side. We'll now get to the truth of it when we really work it.

The first word that really makes a tremendous impression on your mind is "grace." Grace is divine favor, God to man. It's not earned, it's not worked for. It's nothing that you can ever do at all. Then it would no longer be grace, but works. We have just seen from Romans, previous in all these chapters, that the works of Israel and everybody else didn't amount to a hill of beans in a hail storm. It was God who stayed faithful, not Israel.

Originally, God began with an individual, Adam. After he blew it so royally, He finally got around to a nation, Israel. When they blew it so royally, God had kept a secret from before the foundation of the world, and the greatness of that secret was that He was going to have a household that no longer could blow it so far that they would ever get out of being His children. That's right I developed that at the Weekend in the Word with them. (Dr. Wierwille's teaching from that weekend was also the Sunday night tape for the week.)

But the thing here is grace, *charis*, favor of God, perpendicular, God to man, not of any works of man, but of the love of God. Like your earthly family, because you love your children even if they blow it. That's grace. Divine favor. God to man. That's the first thing in Verse 3.

"Grace to every man" – "Grace to everyone" is the text. Every one what? Every believer.

If you would like to, you could make that inner part a parenthesis starting with the word "not." "Not to think of himself more highly than he ought to think." Then scratch "but," for you would not need it if you put it in a parenthesis. It would read, "to every man that is among you to think soberly, according as God hath dealt to every man the measure of faith."

Now that grace, divine favor, given to every man that's a believer, born again, and that believer is to think soberly according as God hath dealt to every man the measure of faith. It opens with grace and ends with grace. Who did the dealing? God. God dealt it. God hath dealt to every man, every one that is a believer, the measure of faith.

The Book of Acts says that God is no respecter of persons. If God would give you more than He would give to her, then He would be a respecter of persons. If God would give him more than He would me, then He would be a respecter of persons. If He gave one religious group more than another, He would be a respecter of persons.

God hath dealt by grace the measure of faith. Boy, oh boy! You just can't ever think that you've got anything from God by works, because if you did, that would be the parenthesis in that verse. You would think more highly than you ought to think. If you ever think you've got it by works, that would be highmindedness. That would be selfishness on your part, no matter how refined it may appear, how educated it may look, how wealthy you may be or socially or religiously acceptable to the senses man or the world. It still would be highmindedness. It is works set against grace.

See it? The verse opens with grace and ends with grace and has just a little parenthetical phrase in it regarding works. If you ever got the idea that you got it by works, then you would think more highly than you ought to think. That's the accuracy of that verse.

“to think soberly” – In the text, it means to think with your whole mind. Literally, a healed mind. Making sound judgement. Also it has the word “sensible.” “Discreet” is another synonym. So you are to think with a healed mind. A healed mind is a mind that is renewed according to the Word. It is of grace, not of works lest any man should boast. That is a healed mind. That's a sensible mind. That is a mind that discreetly recognizes the truth of the greatness of what God did.

I wrote this along this line.

An estimate of one's self according to and in the light and truth of the revealed Word. That's to think soberly. Jesus Christ did it. He said, “I and the Father are one.”

John 10:30

John 15:15

Jesus Christ thought soberly with a healed mind, sensible, discreet.

To think soberly is to think that you have, and you are what the Word of God says you have and you are. That is to think soberly.

John 4:34

I've only picked out a few verses to substantiate what I've shown you from Romans.

John 6:38

That is thinking soberly. That is what Romans 12:3 is talking about.

Romans 12:3

“the measure of faith” – That is absolutely beautiful. God did the dealing. What He dealt according to Romans by grace to every believer, is the measure. If every believer has that measure, then every believer has the some amount of whatever is the measure. Then you have the same as I have. I have the same as you. Has to be, or God would be a respecter of persons. Now all we have to do is find out what the measure is.

Why is it that some people, as believers, manifest more of that measure which they have received than others? Same reason as some people manifest more of other things than others. Because of their believing or utilization of it. God is no respecter of persons. Then if you manifest more of what's in that measure than I do, it can only be because you

believe more. And the only reason you could believe more would be you've been taught more, or secondly, I refuse to believe what I have been taught. You cannot go beyond what you have been taught. You cannot believe beyond what you are taught. Right there, I think again of how far below par born-again Christians have lived, because they are never taught. They are not taught what is in the measure. They are not taught what they have got.

Instead of teaching them the truth of what they really have in Christ, they take the middle part out and say, Now don't you get too proud. Don't get too haughty. Remember, God will make you sick to keep you humble. When your best friend gets killed, that's of God. They teach all that damnable stuff just contrary to God's Word. That is why you just don't hardly see anything today among so-called Christian believers. They have never been taught the accuracy of the Word. When I look at that, I point the finger back to those of us who are clergy, who have gone through the so-called "proper," but improper schools, and we are responsible to the people to whom we minister.

And we will have the greater condemnation because we set ourselves up as leaders of denominations or church groups in pulpits, in communities and we are not feeding the people the Word. It is just like a shepherd who would lead his sheep astray. He doesn't do it intentionally, but he does it because he just does not have the knowledge or desire to have the knowledge. It's like the blind leading the blind and both falling into the ditch. That is why our ministry of The Way is so important in our day and time. We do, with the greatest of our ability, share that Word. Then you've got it. Now what you do with it is your baby. Whether you believe to do it this week or you cop out, that is your responsibility. You'll never be able to say that you have never heard the Word accurately, those of you sitting in this room.

God's grace the measure of faith. Now measures vary in size. When God's Word talks about the measure, you've got to find out the size of it. There are varying measures in the Word. Here, God is talking about what He does to every man that is born again. The measure of faith.

John 3:34

It took me many years to get the answer to that one. It is real simple. I amaze myself at my stupidity of not understanding its simplicity at times. He did not give the spirit by measure unto him, which literally means that everything that was available when Jesus Christ was here upon earth, Jesus Christ had. This you can document where he came up out of the water where John the Baptist had baptized him. God said, "This is my beloved son in whom I am well pleased.." Then he was led by the Adversary into the wilderness and was tempted of the Devil for forty days. All that stuff you can back it all up in here. And knowing the Old Testament, the prophets of God, many of them had tremendous word of knowledge and word of wisdom. Many of them had great signs, miracles and wonders. Others had the spirit where they were great men of prophecy. But Jesus Christ had the full measure of everything that was available. All that was available was prophecy, word of knowledge, word of wisdom, discerning of spirits, faith, miracles. That's all. That's the measure. That is what he had. But he's the only one who ever had the fulness of it.

John the Baptist was born filled with the spirit from his mother's womb. He had this abundance, but not in the full greatness that Jesus Christ had it. He had not the spirit by measure, which means everything God had available, He made available to Jesus Christ. That's the measure of Jesus Christ, what he had.

Did you understand or did I miss the boat on this when I said that John the Baptist was

born filled with the spirit. Jesus Christ wasn't. The spirit never came upon him until he was baptized by John. But Jesus Christ had more than John the Baptist, even though it says John the Baptist was filled with the spirit from his mother's womb. That again is God's measure to John the Baptist. That is all he had. But that's plenty. That is the greatness of it. But Jesus Christ, God's only begotten son, when it talks about the measure, he had more than John the Baptist because he had all the fulness that God made available. But Jesus Christ could not speak in tongues because it was not available. So there has to be different size measures. He could not speak in tongues or interpret because it was not available. Therefore, it cannot have been in the measure.

If you were operating word of knowledge or prophecy, word of wisdom, discerning of spirits, faith, miracles and healing like Jesus Christ had in that measure, then the measure you have would be greater than the measure that Jesus Christ had.

These are the things I mean when I say I keep believing all the time that we will rise up to our believing privileges in the ministry. We live so far below par, yet we are the biggest living group in the world today. But we are still living so far below par according to the measure that is in us.

Ephesians 4:7

“But” = for

Ephesians 4:13

That's a bigger measure. That is still future. The return is a measure which is bigger than the measure we have now. The measure we have now is the fulness of God in Christ in you, the hope of glory, which is evidenced by nine manifestations of the spirit. But when Christ comes back, we are going to be like he is. That is a bigger measure.

Ephesians 4:7 is the new birth; Ephesians 4:13 is the return.

Colossians 1:26

“saints” – born again believers; (Romans – to every believer)

Colossians 1:27

That's the measure, Christ in you, that is in you. The measure is Christ in you. The indication of it is when you pour it out. (Example of a cup of water.) It is evidenced by nine manifestations of the spirit.

See why for many years I dreamed The University of Life and it never did a take-off until a year ago, because the same teaching that I'm doing for you tonight is available in the University of Life for people who cannot get into the in-residence Corps. Same stuff. If you can never make it into The Way Corps, I'd sure be in The University of Life if I wanted to know a little bit more about the Word.

I'd find the time to get to God's Word. This is the kind of stuff I'm sharing tonight that you don't read in any commentary. The only place I can find it is in the Word. I'm not reading you a commentary tonight. I'm pointing you to the Word and letting the Word speak. That is the best commentary I know, the Word.

II Corinthians 5:18

“All things new” – “new” follows “things”

If you understand the measure of faith that is already in you, that measure is the faith of

Jesus Christ. That's the measure. Christ in you.

II Corinthians 5:19

God was in Christ. Where is Christ? In you. Where is God? God in Christ in you. We are filled with all the fulness of God.

Ephesians 3:19

Isn't that beautiful? It sends chills up and down my spine when I even teach it. It is so dynamically real that the Adversary has talked everybody out of it. Nobody believes it hardly at all. But people, if that is not true in God's Word, how can you trust John 3:16 if Ephesians 3:19 is wrong? If Colossians 1:27 is wrong? But the Adversary does not want you to know who you are or what you are. He wants to keep us stupid. As long as he can keep us away from the Word, he keeps us away from the power of God. For the Word is the power of God, not V.P. Wierwille, not Johnny Jump-up. The Word, the Word, the Word. Corps, it is written. It is written. It is written.

It's so simple. God in Christ in you. That's the measure of faith. That's the measure you've got. What are you sitting around for and condemning yourself? Why are you sitting around thinking of what you did twenty years ago or ten minutes ago? Why not believe what the Word says and start walking again? Breathe deep, throw your shoulders back and walk like a son of God. It's God in Christ in you, the hope of glory. Guaranteed hope, the return. Ephesians, I showed you the new birth, until the return. Then we're going to have a bigger measure. This isn't bad. People always look at sin and they see so many things. I see it in the light of living below par, that I don't rise up to the greatness of the believing privileges I have, denying God's Word by not building up. That to me is a far greater sin than all the rest of the junk that most people ever think about.

II Corinthians 5:19

Once we repent, once we confess our sin, the Bible says God casts it from us as far as the east is from the west and as deep as the deepest sea and

He will remember it no more. Right? Well, Corps, if God does not remember it, what do you want to remember it for? Because the Devil wants you to remember it. If he can keep you remembering it, you will never live with the greatness of the power of God. He's got you hooked. There's only two ways he can get to you: (1) kill you; (2) kill the Word. When he has killed the Word, he'll kill you. He has killed the Word for most people. That is why most Christians are nothing but spiritual zombies, by grace making it until the return, because he has forged the Word so many places that it has taken me almost forty years to get a little out of it again and see the truth of it.

"And hath committed unto us the word of reconciliation." – Who has the responsibility for the Word? If we don't do it, God's never going to do it. God's not going to do it because God did the dealing. And God said He gave it to you. So why don't you talk the Word? He's committed to us the Word. Otherwise, you're highminded. That would be highminded selfishness no matter how refined, how educated, how wealthy, how socially or religiously acceptable to the senses man or world. He's committed to us the Word. The Word is what brings to pass the ministry. The ministry is ours, but the ministry would be no good without the Word. It's the Word.

II Corinthians 5:20

We're ambassadors for Christ. That ought to blow every button off your vest. People,

breathe again. True Christianity is the only thing that makes it possible for you to breathe.

I just got back from South America. Our United States is still heaven in many respects compared to that place. The people are so enslaved, so driven down. And that religion they have there always does that to people. It drives people less and less and less. You may be able to build a big monastery, a big church building, but the people are poverty stricken. When I look back in history on this, the thought passes through my mind, right or wrong I don't know. But South America was discovered for gold. The people that came to the United States came for God, freedom of wanting to worship God according to the dictates of their heart.

We are ambassadors for Christ. We get people reconciled to whom?

Do you understand now that the measure varies? There are different measures in the Bible. The one we have now is the greatest God has ever done, something Jesus Christ did not have in the measure, we got a bigger measure because of him. Still a bigger measure is coming. That is the return.

Romans 12:4-8 is the vital unity and harmony in the household. That's what it's all about. God dealt to every man the measure of faith, so every believer has Christ in him, evidenced by the nine manifestations of the spirit. That's the measure. Now, if you're born of the same seed I am, you are my sister or brother in the earthly family. If we're born of God, having Christ" in us, then we have the same Father. Then we are brothers and sisters. The family makes up the household. Whenever a family member splits out, the household is hurt, but he is still part of the family. But it's the household that God is after. He's not just after a family. Families come along, like in the human family, you just got pregnant and had a baby. To make it a household means that baby grows up and stays put with the father and the mother. Boy, this is so simple, but it is so revealing and so beautiful.

Verses 4-8 are that vital unity and harmony in the household of God.

I told you what I taught in Philadelphia last Sunday night. I called it "God's Dream of the Ages," and subtitled it "The Royal Household of God."

These verses, 4-8, in order to teach these to you, the best thing I know that is written, and this is all I know about it basically, is in *Receiving The Holy Spirit Today*. That's where I'm going to go now, page 185. You ought to get your Holy Spirit book out again and work it yourself. In order to understand Romans 12:4-8, you're going to have to understand I Corinthians and Ephesians, because all of this tonight will fit together like a hand in a glove before I quit. It just has to, and it does, because it is God's Word.

Dr. Wierwille reads from *Receiving The Holy Spirit Today*, page 185 (middle of page), page 186, page 187, page 188 (middle of page). The scriptures read are I Corinthians 12:12-30.

After all my years of working the Word, I see no way that I could improve on writing that stuff.

Dr. Wierwille reads from *Receiving The Holy Spirit Today*, page 188 (middle of page), page 189, page 190, page 191, and page 192 (middle of page). The scriptures read are Ephesians 4:7-18.

Dr. Wierwille reads from *Receiving The Holy Spirit Today*, page 192 (middle of page), page 193, and page 194 (top of page). The scriptures read are Romans 12:4-8.

Romans 12:6

I want to show you something that I checked out today on this verse. That is the word “proportion.” “According to the proportion of faith, believing.” The word “proportion” is *analogia*. There is another word closely associated with it and that is *analogos*. *Logos* is translated “word” in the Word. We get our words like “analogy” from this word. The reason I’m taking this time is that I did not believe my Corps understood the word “proportion.” So now I want to explain it, deepen it for you.

Proportion means similar properties, but not identical.

In the field of biology, like birds have wings, insects have wings. Similar, but not identical. That’s *analogia*, portion. In philosophy, this word is reasoning, that indicates both inductive and deductive logic.

Dr. Wierwille reads from *Receiving The Holy Spirit Today*, page 194 (top of page), and reads the literal of Romans 12:7 and 8.

Romans 12:9

That’s behavior, Christian ethics.

Romans 12:10

Romans 13:1

See, we’re still in ethics, conduct, behavior.

Romans 14:1

Still conduct, ethics, behavior.

Romans 15:1

Still behavior.

It ends up with Romans 15:33. Then we go to the final chapter in Romans, and then we’ll pick up something that is not specifically behavior.

Can you imagine God setting all of this in verse 4-8, and then God’s Word taking from Romans 12:9 all the way through Romans 15 just to show the behavior of the one whose got all of that. It blows my mind. If I had time, I would most likely count the verses and the individual words to see how much time God spent to elucidate, to clarify, to fully make known the action walk of a believer, the conduct of a believer, the ethical walk of a believer.

That is why I said this whole section on Romans 12:4—8 is the vital unity and harmony in the household. There it is stated. Now the action to be carried out to keep that vital unity and the harmony in the household begins with Romans 12:9.

I just want to show you one more thing about Romans 12:8.

Romans 12:8

“simplicity” – *haplotēs*, which literally means to be happily liberal, or liberally happy. He that giveth, do it with joy and be happy about it. Don’t just give your little bit and say, Well, I sure hate to give that. Or, I don’t want to give my life to that lousy drunk over there. That word “simplicity” is just dynamite. *Haplotēs* is already the word happily. Happily is the English off of it. Liberally, not selfishly. Never in the essence of what I can get out of it. I give to you, but I’m not really giving to you, because I am already thinking, if I give to you, what do I get out of it. He that giveth, let him do it with simplicity,

happily, liberally. Not with what can I get out of it. That is selfishness. That takes you back to Romans, think soberly, highmindedness.

Boy, God has got this thing tied up so tight it's beautiful.

“ruleth” – presideth; The ministries of apostles are men that will have to rule, preside. He does it with diligence. And he shows mercy, he does it how? With cheerfulness.

“cheerfulness” – *hilarotēs*, from which we get the English word hilarity. If you are showing mercy to someone, then you do it with hilarity. Have a big barrel of fun doing it.

“mercy” – withheld judgement that you have legally coming

If you really ought to sock it to someone, but you don't sock it, you show mercy to them instead of socking it to them, do it with hilarity, with cheerfulness. Isn't that a beautiful thing to say?

You know why it is so beautiful and easy to do? Because all you have to remember, number one, is Romans 12:4, God's grace. When you can really remember God's grace to you, you will never have any difficulty showing mercy to a fellow brother or sister in the family, or in the household of God.

I sometimes say to you people, if I remember what God forgave me for, then I have no difficulty forgiving you. When I get conceited and proud and forget what God forgave me for, then I become critical of others.

Remember the illustration, criticalness means I point one finger at you and point three back at myself. That is why all I remember is the grace of God, then I can be merciful with hilarity, cheerful, to my •brothers and to my sisters. This grace and mercy is so important in God's Word that even in my present Bible, after all these years, I think I have still got it written here some place.

Grace equals God's unmerited favor.

Mercy equals God's withholding merited judgement.

ROMANS 12:9-21

March 5, 1980

Tonight again, we are going to be in this great section in Romans, and I am sure it will bless you as much or maybe even more than it has blessed me. I am real thankful for the greatness of the revelation that God has set in the Book of Romans for our people, for us to know.

Beginning with verse 9, it will be the believer living with the renewed mind. This whole thing will go all the way through Romans 15:13. So we will be spending the next couple of weeks perhaps, working this with the believer living with the renewed mind. The greatness of all of this is set in the first part of Romans 12:9, and this will carry all the way through Romans 15:13. They will just follow on right after the other. I'll try to pattern all of this for you so that you too can see it very clearly.

Romans 12:9

“Let” – is in italics. It really is not needed at all when you work the verse.

“Dissimulation” is a word that is not frequently in our vocabulary. Very few of us use that word in our vocabulary, at least not too frequently. The Greek word is the one that sets that word beautifully. *Anupokritos*. *Hupokrisis* is transliterated over into our English word “hypocrisy.” That’s the word “dissimulation.” It could be, and should be translated, for the greatness of our understanding, “love without hypocrisy.”

“Love” is *agapaō*, the love of God in the renewed mind in manifestation.

So the first declaration to the believer living with renewed mind is to love without hypocrisy. Love without hypocrisy is the phrase you are going to have to remember, because that’s the phrase that will keep coming up all the way through now. Hypocrisy is also translated “unfeigned,” and unfeigned is that you are not feigned in yourself. You are not playing a part. You’re just being your true self. Any time you are not your true self, you are hypocritical, you’re playing a part. So be your true self because of renewed mind, love of God in manifestation.

The English word “person” comes from the Greek word *persona*. *Persona* was used regarding an individual who played a different part on the stage. One person would play this part and the same person would play another part and the same person would play a third part. All they would do is put a mask on their face. That mask is what is called *persona*.

Hupokritos, transliterated hypocrite, also relates itself to a stage player. He acts a part other than his true self. That’s where the word *hupokritos* came from, an actor on the stage who plays a part different than his true self. But the mask that he wore is the *persona*. He had a different face on for a different part. But he was a hypocrite because he acted parts other than his true self. That’s the background of those two words. Isn’t that interesting? Both of them are on a stage, but it’s very easy to understand, because this man had one face on, then he put on another face like I told you. He just played a different part. But the acting of it was the hypocrite part. His actions were one thing; the *persona* was something else.

As far as I know the New Testament scriptures, there are three different things we’re not to be hypocritical about that are given. Three great things in the Word of God that we’re not to be hypocrites on. Love without hypocrisy. Keep remembering that. Love is *agapaō* love,

love of God in the renewed mind in manifestation, without hypocrisy. No mask, no *persona*, no acting parts that are not our true self.

No hypocrite regarding love – II Corinthians 6:6

II Corinthians 6:6

II Corinthians 6:4

II Corinthians 6:6

“unfeigned” – *hupokritos*: love without hypocrisy

I Peter 1:20-22

“unfeigned love” (verse 22)

Secondly, we’re not to be hypocrites regarding our believing.

I Timothy 1:5

“faith unfeigned” – no false pretenses; love without hypocrisy in our believing.

II Timothy 1:5

“unfeigned faith” – talking about Timothy; no hypocrite regarding believing.

The third category in the Word is no hypocrite regarding wisdom.

James 3:17

“without hypocrisy”

I was blessed to see these three different categories in the Word. Love without hypocrisy that you’re not a hypocrite regarding love; you’re not a hypocrite regarding believing; and you’re not a hypocrite regarding wisdom. Wisdom is knowledge applied. You see, if you call it love but it does not discriminate properly, that love can be nothing but sentimentalism, and it’s a worthless counterfeit. It has to be the love of God in the renewed mind without any hypocrisy in it.

Romans 12:9

Having love without hypocrisy, you will abhor that which is evil. If you have renewed mind, love of God, you will abhor that which is evil by cleaving unto that which is good. That’s the system here.

Abhorring is like shuttering an evil. When you have love without hypocrisy, you will avoid evil at all costs.

And you will cleave. “Cleave” also is adhere, stay glued, or cemented. The word perhaps I like the best is welded to the good. Just look at the beauty of all of that. Love without hypocrisy. Avoid evil at all costs. It does this by staying welded to the good. They say that wherever iron is welded or metals are welded, the weld is stronger at that point than at any other point. The beauty of this is sort of neat in that word cleave that it has the usage of welded in it. Love without hypocrisy will avoid evil at all costs by staying welded to the good. That reminds me that the way to get rid of darkness is by introducing light. Same thing. When you stay welded to the good, you’ll avoid evil at all costs. That’s the greatness of verse 9.

Romans 12:10

I told you that love without hypocrisy will go all the way through Romans 15:13. It’s the

walk of a true believer, a believer who is not only born again, but who has renewed his mind to the perfection possibilities latent within every believer. This is the greatness of the Word.

“with brotherly love” – regarding love of the brethren because of *agapaō*. the love of God in the renewed mind, brotherly love of the highest type. It is the usage here of the love that a true parent has to the child.

“Be kindly affectioned.” Be affectionate. Love without hypocrisy regarding love of the brethren, be affectionate and think of what would be the best for your brother or sister.

One to another with brotherly love. Think of what would be the best for your brother or sister. That is the meaning of “in honour preferring one another.” Holding them in esteem. Respecting them highly because of their intrinsic value, being of the same family and household of God as you. That’s what verse 10 is all about.

Romans 12:11

Three things in here that I’ve worked. The literal of “not slothful in business” is “diligently zealous.” If you have love without hypocrisy you will be diligently zealous.

“Fervent in spirit” is “spiritually fervent.” Not just spiritually hot one day, but spiritually fervent, just day after day after day because you have the love of God in the renewed mind in manifestation without any hypocrisy. You don’t have to cover today, or tomorrow for anything because you are spiritually fervent. You’re the same wonderful person day after day. You’re not different spiritually today than you were yesterday. So there’s no hypocrisy in it. You’re the same beautiful believer day after day.

“Serving the Lord” is “lordly service.” Diligently zealous and spiritually fervent in lordly service. It blessed my heart to see the greatness of this because it’s so beautiful. Number one you have zeal. That means a little enthusiastic believing, a little dynamics in your life, a little charisma, a little personality, a little push. You don’t sit around like a dead toad on a stump. Zeal. Secondly fervent. Just day after day you stay put on it. Thirdly service. Those three words, zeal, fervent, service. Boy, when you find a man or woman that’s zealous, that has that zeal, that drive, that effervesces, glows, that dynamic, and stays put day after day, they’ll get some service done. You certainly learned this in witnessing out on the field. That is the great eleventh verse, and it’s much different in some respects than you read it in King James. But it can be worked as we’ve done.

Romans 12:12

Never forget that at the top of all these is love without hypocrisy. Literally what this verse is saying is, love without hypocrisy will be zealous and fervent in love serving the lord, will keep you faithfully continuing in your prayer life, rejoicing in the hope of Christ’s return so you may patiently, without frustration or anxiety, stand the mental pressure of the world.

“tribulation” – mental pressure

I put verse 11 and 12 together. Being zealous and fervent in love serving the lord will keep you faithfully continuing in your prayer life, rejoicing in the hope of Christ’s return. That’s what keeps you faithfully continuing in your prayer life because of the hope of the return. If there was no hope, you’d turn sort of sour in your prayer life. Why pray if there’s no hope. Rejoicing in the hope of Christ’s return so you may patiently without frustration or anxiety stand the mental pressure of the world. Isn’t that a wonderful verse? All of us will

have mental pressure – The world will see to it. But it’s not a question of what the world sees to, but what do we do with it. The thing we do with it is that we continue in our prayer life rejoicing in the hope of Christ’s return. Then we can patiently, without any frustration, without any anxiety, stand the mental pressure that the world hands out.

Romans 12:13

Here is one of those verses that what I see in it’s context here is completely different from what the Bible teachers and commentaries say. They speak of it as distributing to the more unfortunate ones, those who have a need, money wise, etc., to give them the financial assistance that would be required. I think that is true, but not at this particular verse. My reason for it is as I will share it with you. Remember the love without hypocrisy.

“Distributing” – *koinōneō*. Love without hypocrisy will *koinoneō*, communicate, partake in fellowship, which is a necessity among the saints. Another place, Hebrews, it says to neglect not the assembling of yourselves together. This will now fit this way. We’re talking about love without hypocrisy. In the context of that twelfth verse going right on to verse 13, this love without hypocrisy will *koinoneō*, communicate. I can’t recall, but I think this is the only place it’s translated “distributing.” It means to partake in fellowship. Love without hypocrisy will communicate, partake in fellowship, which is a necessity among the saints. It’s not a sharing of material things, but in lordly service and pursuing with love. The Greek word for pursuing is *diōkō*. It is frequently used in the negative. Oh yes. It is the word persecute. That’s right. That’s this word pursuing here that I’m after, persecute. Same word as persecute in verse 14. It’ll come up again. Pursuing with love. Lordly service and pursuing with love to be hospitable to all the believers.

In checking this hospitable, it means no favorites. I love that. If I would play favorites that would be hypocrisy, love without hypocrisy, *agapaō* love, does not play favorites. That’s why we are to be hospitable to all the believers.

“given to” – These words are this pursuing, because “given to” is the same Greek word as “persecute” in verse 14.

This is the verse that I’m really concerned about that you see in the context the greatness of it. This love without hypocrisy will communicate, meaning partake in fellowship.

Communication among the saints, and the only way you can have communication among the saints is to have fellowship. That word *koinoneō* is translated fellowship time and time and time again. As a matter of fact, maybe 99% of the time it’s translated fellowship.

This love without hypocrisy will partake in fellowship, which is a necessity among the saints. Not in sharing of material things, but in lordly service and pursuing with love to be hospitable to all the believers. No favorites. That’s the positive side of it.

Romans 12:14

I went on with “and living the love of God in the renewed mind in manifestation, having a good word regarding those who persecute.” That’s the negative side of *diōkō*. Having a good word regarding those who persecute you rather than cursing them. Human nature would be if somebody sort of lays it on you, you raise hell with them, love without hypocrisy would be that living of the love of God in the renewed mind in manifestation, having a good word.

Now you wonder how I got having a good word. It’s the word “bless.” “Bless” is the Greek word transliterated into our English word “eulogy.” The word is *eulogeō*. It’s

transliterated into our English word eulogy. Somebody passes away and you have a memorial service, they frequently have a eulogy. The eulogy tells all the good things about that person. Truthfully this word is made up of two words: *eu*, which means good; *logos*. That's how I got this which I've shared with you. Having a good word. In other words, what it's really saying is if you can't say something good about them, shut up. No matter who they are, generally speaking, there's something good you could say if you wanted to. With the love of God in the renewed mind in manifestation, have a good word regarding those who persecute you rather than to curse them. That's the greatness of that verse. The great key to the understanding is in that word *eulogeō*, having good words. You do not see that in the English words, "bless them." You'll have to go back to what I've just showed you.

I told you that "given to" in verse 13 is the same word as "persecute" is in verse 14.

Romans 12:15

Living the love of God in the renewed mind in manifestation, having a good word regarding those who persecute you rather than cursing them, you will identify with all believers in their joy as well as sorrows or heavy times. Rejoice with them that do rejoice, and weep with them that weep. That's why you will identify with the love of God in renewed mind. If it's love without hypocrisy, you'll identify with all believers in their joy as well as sorrows, heavy times.

How true that is! How you identify with the believers. When they are joyful, you get blessed. If they are hurt, you're hurt. When the household is blessed, everybody's blessed. When the household is hurt, everybody's hurt. See how it all fits together, because it's that love without hypocrisy.

Romans 12:16

Be one minded, not hypocritical. Be one minded to all believers. Don't allow your mind to become conceited, but stay humble. Don't show off how much you know. Be not wise in your own conceits. Don't allow your mind to become conceited, because you have love without hypocrisy. If your mind became conceited, then it would be hypocrisy. Love without hypocrisy. So don't allow your mind to become conceited. You're one minded to all believers, which is a reiteration of verse 13 where it says to be hospitable to all believers. No favorites. See how this is renewed mind, not being hypocritical? Most of the Christians you'll ever meet are all hypocrites. They never get around to renewing the mind, putting on the love of God in the renewed mind that they do not play favorites. The Word of God says that love without hypocrisy has no favorites. It loves all of God's people and respects and treats them on that level of the love of God in the renewed mind. To me it's just a fantastic section of God's Word.

Romans 12:17

When you have that love without hypocrisy, that verse 17 literally says, "And don't pay off an evil done to you with another evil." "Recompense," don't pay off an evil done to you with another evil, for two evils will never add up to a right. So walk lovingly honest, "provide things honest," lovingly honest in the sight of all men so men may see your beautiful presence.

"sight" = beautiful presence

You don't pay off an evil done to you with another evil if you have love without hypocrisy, for you know two evils would never make a right. So you just walk honestly,

lovingly honest, so men may see your beautiful presence.

Romans 12:18

So if it is at all possible with this love without hypocrisy, live at peace with all men. Sometimes it may be impossible. That's the implication in the verse. But it's up to us who have the love of God in the renewed mind without hypocrisy that as possible we live at peace with all men, even the enemies that persecute.

I wrote these two phrases regarding this verse so I could communicate it to you and understand it myself.

My right I will give up for the sake of peace. That I've done and continue to do many times. The rights that I have, I give up for the sake of peace. But His truth, His Word, my only option is stand. That I don't budge on.

So if it's at all possible with this love without hypocrisy, you live at peace with all men. It won't hurt you to give up a little of your right if that'll be for peace. But His truth, His Word, no option. Just stand.

Romans 12:19

Even in the King James you see there has to be something a little screwy where it says "but rather give place unto wrath." There's something not quite kosher there.

Scratch "Dearly." It's in italics. Why they put it in black type, I don't know. It's not in the text.

Here is how I worked verse 19.

You are loved by God, beloved, so you love without hypocrisy. Have no revenge or retaliation to anyone. Let God deal out whatever the enemy deserves. You're loved by God, born again, His sons. That's what "beloved" is. So since God so loved, then you put on the love of God in the renewed mind. That's why you love without hypocrisy. Loving that way, you have no revenge or retaliation to anyone. Let God deal out, repay, whatever the enemy deserves. In other words, leave the judgment up to God.

Romans 12:20

Sounds a little like the Sermon on the Mount in Matthew 5, doesn't it.

This is how I worked this.

Rather than retaliation, if someone is adverse to you (enemy), feed him, do something nice for him, for this will warm his heart toward you. See, you can never make an enemy a friend by being an enemy. There's only one possibility whereby this love without hypocrisy could ever be manifested in its fulness, and that would be if someone is adverse with you, do something nice for him. King James says, "feed him; if he thirst, give him drink." That's doing something nice for him. For this will warm his heart towards you. Heap coals of fire on his head. It's an Orientalism which simply means warm you. That's why I said this will warm his heart towards you.

The heaping of coals of fire on his head, the Orientalism is in the cold morning the men meet around a fire and they bring a container with them that holds live coals, which they then take home with them. The Indian people, Far East or Bible Lands people carry stuff on their heads. So on the cold morning when they bring these home, they put them in their container and set it on their head and walk home with it. They warm up, heap coals of fire on their head. That's the meaning. It warms them up. Isn't that a beautiful Orientalism in

there?

If someone is adverse to you, do something nice for him. It'll warm his heart towards you.

Romans 12:21

I worked it this way.

Love without hypocrisy will never allow itself to be overcome by any evil, but will conquer all evil by the love of God in the renewed mind in manifestation. We are more than conquerors, right? More than abundant life. That's why I put that in here this way.

Love without hypocrisy that we're dealing with all the way through, will never allow itself to be overcome by any evil. That's the love of God in the renewed mind in manifestation. It has no hypocrisy in it; therefore, you don't allow evil to overcome, but you will conquer by the Christ in you, the hope of glory, you will conquer all evil.

One of the texts translates it "evil one." Everything that the evil one, the Adversary, will throw at you, you will conquer all evil, or conquer the evil one if you like that better. If there's evil, there has to be a cause behind it, and the cause behind it is the Adversary. That's why I worked it "but will conquer all evil by the love of God in the renewed mind in manifestation."

That finishes Chapter 12.

ROMANS 13:1

March 12, 1980

Tonight we're in Romans 13. I had originally anticipated that I'd be able to handle the first seven verses of this chapter, but it's impossible to do that tonight. So I'd just like to set the greatness of this again. I sit in utter amazement of how great and wonderful God's Word is, and I think I'm perhaps more grateful than any man in the world living that I have the privilege of teaching it and that God just showed me a lot of this wonderful stuff and that I could share it with you people. If you'll work it, you'll come up with the same truths and see them and share them with people, then the Word of God will never die. The Word of God will never die. It will not be like it was in the first century. By the time of the death of the Apostle Paul, the great mystery had pretty well been lost. Makes you feel sort of sick, but I don't know. That's history, I guess. I do not believe that that will occur again because of the times in which you and I live, the moments of the eminent return of Christ, and just because of what God saw before the foundation of the world. When I say those things, I literally have chills running up and down my spine.

In the thirteenth chapter of Romans, we're still dealing with the believers living with the renewed mind. It is love, without hypocrisy, and that's the love of God in the renewed mind in manifestation, *agapaō*. This whole chapter, Corps, the whole thirteenth chapter is sort of like a unit within itself. Yet, it's a part of the whole of the record that we're dealing with, the believers living with the renewed mind.

Romans 13:1-14

(Dr. Wierwille reads this section.)

Romans 13:1

“soul” – living person

Basically outside of our ministry, I do not know of any group or individual, theologians, even translations, who believe what I'm going to share with you tonight. They all believe that the higher powers are the civil authorities, the state, the government. I do not believe that. I do not believe the rightly dividing of the Word warrants that conclusion. And that I'm going to set before the Corps in all the detail that I'm able to put my heart and mind into and share with you.

This is the work of C.H. Welch, entitled *The Just and The Justifier*, which is a piece of work that I have checked thoroughly on the Book of Romans. On page 295 he makes the following statement regarding this verse.

“The problem of the Christian's right attitude toward his enemies and towards civil government has now to be faced.”

On page 297 he says, “Coming now to Romans 13 and its teaching concerning human government.”

In W.E. Vine, *The Epistle to the Romans*, on page 186, he says the following; “Rulers hold from God freedom to act however much they may abuse their authority. Civil authority is derived from God and is arranged by divine appointment.”

On page 186 and 187 he states, “Civil government is God designed, and those who exercise it derive their authority from Him. Resistance to that authority is disobedience to

God.”

The Amplified New Testament translates Romans 13:1, “Let every person be loyally subject to the governing civil authorities.”

Good News for Modern Man translates Romans 13:1, “Everyone must obey the state authority, for no authority exists without God’s permission and the existing authorities have been put there by God.”

Dake’s Annotated Reference Bible, in the margin of his work here on Romans 13:1, he states the following, “Let every soul be subject to the higher powers.” See, human governments. Then he lists duties, subject to civil government to do good, pay taxes, render them dues and honor civil rulers and obey their civil laws and do not curse them.

This, I believe, represents generally what everybody has taught and what basically everybody believes. I do not think that is the right dividing of this scripture, because if all civil authorities are authorized and appointed by God, why would you ever want to have an election? No use electing anybody because they are already what? I think just plain human common sense, what my dad use to call horse sense, would teach you that Romans 13:1 could absolutely not be that. It has to be something else. Certainly you could not say a Hitler, a Stalin, or Nixon, or Carter, that he was appointed by God to be the authority. So the only way I know of handling this is just going back to the integrity and accuracy of the Word and work the Word. I want to work verse 1 with you in all the detail and thinking that I believe the Word has in it.

Romans 13:1

“soul” – I do not believe we need to handle this further, because we handle it in the Foundational Class.

“subject” – *hupotassō*; The word means standing under, *hupo*. Be subdued unto, quietly, lovingly, in reverence in subjection. This word “subject” means standing under, be subdued unto, quietly, lovingly, in reverence, in subjection to. Reverence is respect. Remember King James uses the word “awe.” Lovingly, in reverence, in subjection to. This will agree with the reference in the Word of God where it talks about the wife being in subjection to her husband, and that’s a beautiful illustration of that word “subject.” The husband is to be head of the wife. But the husband is to love the wife like Christ loved the church. That’s its meaning, to stand under, be subdued unto, quietly, lovingly, in reverence, in subjection to her husband. That’s this word *hupotassō*.

“higher powers” – “powers” is the Greek word *exousia*, which again, is not unfamiliar to Corps people. *Exousia* is power exercised. It is authority to carry it out. It’s exercised. It is power, but it’s power that has the authority to carry it out. It is exercised power. But you’ve got to see this line of truth here that as exercised power, it has authority. In order to have that authority, you have to receive something first, and that’s the word *dunamis*.

So whatever the higher powers is going to be, it has to be something that you have received before, so that you can do what with it? Exercise it. That’s it. You must have received it. You and I know from working this that when you receive it, that’s *dunamis*. *Dunamis* is inherent power. It becomes kinetic when it is *exousia*, exercised, then it becomes manifested, not as *dunamis*, but *exousia*.

I believe that the greatness of this word in Romans 13:1 teaches that the higher powers are those powers that God sets in the church, the body of believers.

Deuteronomy 17:15

Acts 4:18-20

I think it's very clear from Deuteronomy and Acts, that Romans 13:1 could not apply to civil authorities.

On page 185 of *Receiving the Holy Spirit Today* is a wonderful research work that I think every member of the Corps ought to master, because most, perhaps all of what I want to share in Romans 13:1, you will find in those pages 185-187 in *Receiving the Holy Spirit Today*.

(Dr. Wierwille reads from *Receiving the Holy Spirit Today*, beginning on page 185 with I Cor. 12:12, all the way through page 187, I Cor. 12:25.)

Now watch this verse (I Corinthians 12:25), "That there should be no schism," no breakage, no schism in the body. Lord, I'd love to see that day! Basically all I've ever seen in all my life has been schism in the body. I've seen it in The Way Ministry, where a group breaks off and they start their own trip. The will of the Lord is not that! It would be better, I believe in all my heart, to stay tied to the major body and never break from that, even if the major body was wrong on two, three, four, ten different things, because the major body would still be accurate on 90 to 95% and by staying put, you would be the winner in the long run.

This verse just sends chills up and down my spine. For it is absolutely God's will that there is no schism in the body, but that the members should have the same care one for another. Schisms in the body usually come because people don't like other people. They haven't renewed their mind on love. That love is far greater. Love is far greater than to fight with people over principles, maybe one little principle that you think is so important.

Look what Christians have done to each other just on baptism alone. They have literally killed each other, destroyed each other physically. That's why, you know, in the history of (I almost hate to use the word) Christianity when a group of people did not believe in infant baptism, they were called a cult and they were persecuted and killed. They officially called them Anabaptists. Anabaptists – against baptism. That's not literally true. They were not against baptism, what they were against was what? **Infant** baptism. **Infant** baptism. And this Anabaptist group became what we today know in our culture as the Baptist denomination who believe in immersion. And then, when they got strong enough in "immersion," they persecuted those who believe in infant baptism.

What about Holy Communion? Same thing. They have literally killed each other on whether you believe that the bread is the body, the cup is the blood of Christ, or whether you believe the bread represented the body or the cup represented the blood. They have literally killed each other over that. People, that cannot be the will of God. That just cannot be the will of God. The great heart of love would say; "Well, if you think water is so important, do them all and don't fight about it!" You know. Do it when you are an infant. Then, when you get twelve or fourteen, do it again. Then, if you like to get dipped, do it that way. And if you like to go like the Quakers do, or the Friends, or other groups who just sit and think about being baptized, do it that way. But don't kill each other! Man, I just cannot see anything there at all.

"That there be no schism in the body." No breakage in the body. There is no strength in the church when there is a schism or a break in the body. The body, now remember it's like a family. Is there strength in the family when the husband is fighting the wife, beating her

up? Is there strength in the family when she has a dirty/ filthy mouth and raised hell with her husband? Is there any strength in the family when the children do not love their father or mother? What about the family of God, people? That's why Christianity, so called, for the most part is just a laughingstock as far as the truth of God's Word is concerned. Because there has been basically nothing but fight, fight, fight, quarrel, kill, and all in the name. I'm right on God's Word, you're wrong, so I kill you. Where in the world is the love of God in the renewed mind in manifestation, let alone "Philadelphia" love. Or if you love "Philadelphia" love, you would not want to kill someone who did not agree with how much water you ought to use in baptism, would you? See, people, we've just lived so far below par, 'and the Word of God has not had the supremacy in the life and heart of the people who call themselves believers or Christians.

(Dr. Wierwille continues reading from *Receiving the Holy Spirit Today* beginning on page 187 with I Corinthians 12:26 and going through to the top of page 188)

I Corinthians 12:28 – And God set some. Who set them? God set them. They were not elected by a civil authority, not by church authority. They were called perpendicularly, and it was God who did the setting, God who did the calling. This is so simple. Who set these fingers on my hand? Who set this arm? Who set this head? Who set these limbs of mine? They were set by a natural law of conception when my mother conceived by my father, they were set. Now we are sons of God, born of God's spirit. God is our Father. Therefore, don't you see it? God hath set them. God set them in the church.

I Corinthians 12:29 – A man shouldn't have to even read any further and have the full understanding of the Word, having just read what I did previously. Is every part of your physical body an eye? Is every part a hand or an ear? If the whole body were an eye, where would the hearing be? What about the spiritual body?

(Dr. Wierwille continues reading from *Receiving the Holy Spirit Today* beginning on page 188 with I Corinthians 12:30 and going through Ephesians 4:7-18, Romans 12:4-8, I Corinthians 12:29-31, ending at the top of page 197.)

This church does not need an evangelist; this church should covet earnestly the best gift of a pastor. And that's exactly where you've broken down here at Gunnison, right there. You don't need an evangelist here on the campus at Gunnison. Why? You're all believers. Tonight before we went to teaching the rest of the Corps, we didn't have to speak in tongues and interpret, because the Word of God says you're to be fully instructed. And when you're fully instructed, the best is prophecy. That's why we did it. I don't know why we can't understand this stuff. You know why? You don't want to. You don't want to renew your mind. You don't drive your mind to really believe it's God's Word. You want to screw around. Get influenced by what you think rather than what the Word says. You got to learn to think what the Word says, not think what you want to think. You make your thinking think what the Word says.

Sometimes I hear this stuff, like at International. It's hard to work at International because I have nobody to witness to. Well, if you had people to witness to at International, we better change International.

Why? Then we would have unbelievers on the staff. I don't want unbelievers. We've got born again men and women filled with the holy spirit, knowledgeable people. Therefore, at The Way International, we don't need the ministry of an evangelist. Any other location where the body of believers is born again, you don't need the ministry of an evangelist. You definitely will need the ministry of a pastor, I guarantee you. Boy, this is so simple.

You're Corps. You Eighth Corps are going to graduate, and you don't even know what I'm talking about. You don't know the Word, you haven't driven the Word in your life. When are you ever going to get it? You ain't going to live to be as old as Methuselah, so you better go to work. The way you're eating around here you'll make it to about 45, that's maximum. By that time you'll all be dead and gone.

Look, it's the Word, the Word, the Word.

I'm confident at the Root, and of course, Gunnison is part of the Root, there will be the gift ministries of grace that this verse deals with, *charismata* of apostles, prophets, teachers and pastors if you walk on God's Word. And if you don't, I've just described it to you. The ministries don't operate themselves. They must be operated by believing men and women.

(Dr. Wierwille continues reading from *Receiving the Holy Spirit Today*, page 197, I Corinthians 12:31)

When we apply the principles of the love of God in the renewed mind in manifestation in our lives, we will no longer need to covet or earnestly desire anything on any campus of The Way Ministry or at any other location, for God knows our every need, and He will supply our every need according to His riches in glory by Christ Jesus. And He'll do it most liberally, even before we ask.

Romans 13:1

Let every soul, every person, be subject, stand under, be subdued unto, quietly, lovingly, in reverence, in subjection unto the higher *exousia*, powers. The higher powers are the gift ministries to the church of apostles, prophets, evangelists, teachers and pastors. The word "powers" is *exousia*, and they could not have *exousia* until they first had *dunamis*, and that is because God set them, God called them, God placed them in the church, and with that placement comes the *dunamis*. That's the higher powers. With the placement that God gives is the *dunamis*. Just like when you're born again. It's God in Christ in you, the hope of glory, the holy spirit. That's the *dunamis*, the power. Then you exercise it and you manifest the nine manifestations of the spirit. Likewise with the higher powers. There could be no higher powers if someone didn't give them the power to begin with. The higher powers of Romans 13:1 are not civil.

They are the higher powers that God set in the church. They are spiritual powers of apostles, prophets, evangelists, pastors and teachers.

For there is no power, *exousia*, but of God. You could not *exousia* had God not given it to begin with, apostles, prophets, evangelists, pastors and teachers. The powers, *exousia*, that be are ordained of God. That means they are God-given. That word "ordained," you have to work.

"Ordained" – *tassō*; means specially or specifically appointed. Specially appointed arrangement, set in a certain order, with a distinctive orderliness properly regulated. If this is true, Corps, then ordained of God would mean consecrated, devoted, committed.

I'm going to go through every usage in the New Testament with you to show you the greatness of the word "ordained."

Matthew 28:16

"appointed" – *tassō*

Luke 7:8

“set” – *tassō*; A centurion is given, assigned, and then he utilizes, he exercises his authority. But he couldn’t exercise the authority if he first was not set.

Romans 13:1, “ordained,” remember? Specially appointed arrangements, set in a certain order with a distinctive orderliness properly regulated, consecrated, devoted, committed. I say unto one, Go and he goeth. And to another Come, and he cometh. That man is committed, and he gives the order and it’s carried out.

Acts 13:48

“ordained” – *tassō*; As many as were specifically appointed by God’s foreknowledge were set in that order. How come you were just at the place you were when you heard the Word? How’s come you were just at that place the day you heard the Word? That’s the word *tasso*. Specifically appointed arrangement.

Acts 15:2

“determined” – *tassō*; They specifically set in order, and the order was some should go to Jerusalem.

Acts 22:10

“appointed” – *tassō*; properly organized, properly regulated, what to do, specifically appointed arrangements.

Acts 28:23

“appointed” – *tassō*;

I Corinthians 16:15

“addicted themselves” – *tassō*; They have specifically appointed themselves, set in a certain order. What have they set in order? That they would minister to the saints, that they have addicted themselves to the ministry of the saints.

Those are all the usages of *tassō* in the New Testament.

Romans 13:1

That, I think, Corps is verse 1 of Chapter 13.

I’d like to say one more thing regarding all of this.

There are these higher powers in the church. There is no question about it. Apostles, prophets, evangelists, pastors and teachers. They are for the perfecting of the saints, with a view to, with a further view, all of that. They are there. That does not mean that these higher powers will always be right on on what they say, unless they read it directly from the Word and expound it accurately from the Word, having studied to show themselves approved unto God.

I know that men like Paul were appointed with ministries. I have no question, for I can read it to you. Yet I know Paul went to Jerusalem when he shouldn’t. Did he make a mistake? Therefore, we start a new denomination, we split the body. The ministry may be confronted by any honest, loving, sincere believer. You have the right to question the authority of men’s ministries, even as Paul’s ministry was brought in question when he went to Jerusalem. Paul was wrong. We know that from the Word. Sometimes people get to feeling that you dare never question leadership. Now wait a minute. You never heard that from me and you never got it from the Word. You have a right to question the authority, but your questioning of it, your confronting of them, must be in light of the

Word. You just don't come and say, Well, Dr. Wierwille, I think you're wrong. I'm going to start a new denomination. You come with the Word.

One more great thing, with love. That's the key. Not with an adamant mind, not with a harshness. You have the right to confront your Twig coordinator if he's wrong on the Word or what he says. Or in his life, the way he tells you to do. You confront him with the Word with love. That's the key.

These ministries are set in the body, but it does not guarantee that the minister is always right. God is always right, but men ministering are frail human beings, who have been born again of God's spirit, and they too are part of the body and at times they can be and are wrong. But when they are, then you have the privilege to go to them and to show them from the Word with the love' of God in the renewed mind. That, I believe, is Romans 13:1.

ROMANS 13:1-8

March 19, 1980

I had an interesting card from Dan McConaughy, who is a Corps grad and Twig leader in the Chicago area. He's a student at The University of Chicago where he is working towards his Ph.D. He informed me that in Aramaic, which I was not cognizant of, that the word "preach" includes the word "hope" in Aramaic, and that the word "gospel" is the feminine form of the word "hope." That was sort of interesting to me because on various occasions I have said that any preaching or any evangelism, unless they rightly divide the Word, could not be true evangelism. Therefore all true evangelism must include the hope, and all evangelism will include preaching, therefore, in all preaching there must be the knowledge of the hope. I thought from Aramaic that was a real solid impact upon those words, "preaching" and "gospel." They have the Aramaic word "hope" in them.

Then he asked a question which I thought I ought to share with you. He asked, If we're sons of God, how can Jesus Christ be the only begotten, John 1:18? He informed me on that same card that in Aramaic, the word for "only begotten son" is "the unique one." I thought that's tremendous. In that, he answered his own question. The reason Jesus Christ is God's unique one is" because it was only once that God created soul life in Mary. That's why he's God's created, God's only begotten son. It was only once that He created soul life in Mary. He didn't create soul life in man, you see, in Genesis. He created spirit in Adam, but He breathed into him the breath of life and man became a living soul. That's the first Adam. But in Mary, when He created that soul life within Mary, that is why he was God's only begotten son. Breathing the breath of life into the first Adam gave him that soul life, breath of life, soul life. That is why Jesus Christ, as God's only begotten son because He created soul life in Mary, is called the second Adam. Perhaps you ought to look at that in I Corinthians 15.

I Corinthians 15:45, 47

Jesus Christ was God's only begotten son because he is the only one in whom He created soul life. God did not create soul life in you or me. What He created within us is spirit, which is God in Christ in you, the hope of glory. So Jesus Christ is still God's only begotten son. No problem.

Tonight we're still in Romans 13, where we continue to deal with the believer living with renewed mind, love without hypocrisy, toward higher powers in the church.

Romans 13:2

"Whosoever" – in the body

"resisteth" – *anthistēmi*, which means to stand against or set oneself above, either in word or action or both. Can also mean, and does mean "oppose."

Today I had Bob Moynihan tell the Corps here in Indiana that if they had time, it would be wonderful for them to read Timothy and Titus and Jude before the teaching tonight, because it becomes very important in the light of the Word we are dealing with in Romans.

Last week I taught you that just because someone is a Twig coordinator, Branch leader, Trunk leader, President's Cabinet, etc., does not mean that they are always right. Therefore, we have a right to confront people with the Word of God in love. If there's ever any question, it has to be the Word with love.

I Corinthians 6:1-7

All of this comes up in Romans when you work the book. This is aside the record in God's Word that very few Christians believe, that a true Christian, a true believer, if you have a problem, you settle it among the believers. You don't go to court and let the unbelievers settle it. That's the Word, but it doesn't always happen, because they split out of the household. They no longer want anything to do with the household. Then you can't carry out that Word. You can't settle anything because they will not listen to you. But if a man will listen, then you can come with the Word with love. Understand? But if the man will not listen, if he splits out from the household, you can't confront him with the Word because he won't listen. It's a very difficult situation.

Romans 13:2

“power” – *exousia*, authority exercised

“ordinance” – *diatagē*, meaning arrangement, set up

“receive” – *lambanō*

“damnation” – their own judgement, or judgement upon themselves

Ephesians 4:11, 12

“for” (for the work of the ministry) – *pros*, with a view toward

“for” (for the edifying) – *eis*, with a further view to the edifying of the body of Christ.

These ruling ministries were given for the perfecting of the saints. That cannot be spiritually, for the Christ in them is perfect.

It can only be for the perfecting of the renewed mind walk and with a view to the work of the ministry with a further view to the building up of the body of Christ.

They that resist shall receive to themselves judgement, or judgement upon themselves.

Romans 13:2

Whosoever resists the power, the authority exercised, resists the ordinance, the arrangement, the set up and they receive, manifest, *lambanō* their own judgement, or judgement upon themselves.

A literal translation according to usage of Romans 13:2:

A believer in the body who stands against or sets himself above the exercised authority in the church by word or action, judges himself for he opposes God's arrangement.

A literal translation according to usage of Romans 13:1:

Every believer must be quietly subdued and lovingly reverent in subjection to the gift ministries in the church, for there is no exercised authority in the body but the specifically appointed and properly appointed order of God.

Romans 13:3

“rulers” – are the ministries of apostles, prophets, evangelists, pastors and teachers.

“terror” – is *phobos*, meaning reverence

“power” – is *exousia*

A literal translation according to usage of Romans 13:3:

For the ruling ministries in the church are instituted to further good works and to avoid evil. The believer should reverence those exercising the authority, doing only good and thus receive praise from the ruling ministries.

I think that is a beautiful translation and much more sensible.

Having just read you Ephesians 4:12, what the purpose of the ruling ministries are, that fits perfectly.

Romans 13:4

In Ephesians 6:17, it specifically says that the sword of the spirit is the Word of God and that's what this sword is here in this verse.

“revenger” – same word that is used as “avenger” – *ekdikos*, meaning executing righteous judgement or just judgement.

“wrath” – *orgē*, meaning slowly, but with certainty, for that judgement is from the Word.

I want to explain “slowly” a little more to you. Slowly means that he's just not there jumping down your throat pronto necessarily, but you can be absolutely sure that it is his responsibility to correct you with certainty, and it's from the Word. Sometimes when men of God have to make decisions, they can't do it on the spur of the moment. They have to go back and check the Word, for not many of us know much about it anyways. So we have to go back and check the Word. That's why this word *orgē*, translated “wrath,” means slowly but with certainty, for it is from the Word. It is judgement by the Word.

There is a record in I Thessalonians to corroborate this.

I Thessalonians 4:6

The Lord is the avenger. That's the same word, indicating that He will execute righteous judgement, a just judgement. May be slowly with certainty, for it is a judgement by the Lord, the Word, God Himself.

A literal translation according to usage of Romans 13:4:

For he is God's minister to you for good. But, if you as a believer choose to do that contrary to the Word, be afraid, for God's minister does not handle the Word God for nought. For he as God's minister will by the Word execute righteous judgement against the evil doer slowly but with certainty.

When you look closely at verse 3 and 4, you will find out that the people who are afraid, terrified, afrightened; it's always because they have broken fellowship. They have broken fellowship with God. They are not living according to the Word and therefore, they are afraid. You correct them with God's Word, but they are afraid because they have broken fellowship. Many times when you go to people like that, they become very angry. Or before you go to them, they are already angry and they are saying bad things about people in the household, because they know they have broken fellowship. But instead of their admitting their broken fellowship, they try to blame everyone else for their being out in left field. It's a fantastic verse of scripture.

Romans 13:5

“wrath” – not just because you know it will be the Word, but conscience, build the Word in your life as a habit pattern. Conscience is nothing but habit pattern. And when you build the Word in your life as a habit pattern, then you must needs be subject, not only for wrath just because you would know you're going to get corrected by the Word, but you build it

for conscience sake in your life as a habit pattern. Then you won't have to be corrected.

A literal translation according to usage of Romans 13:5:

Therefore the believer must be lovingly in reverence and subjection, not because you know you will be corrected by the Word, if not, but build the Word in your life as a habit pattern, then you will need no correction.

Romans 13:6

Because of these higher powers you pay tribute.

“tribute” – *phuros*, meaning what is born in, or brought freely

You see to it that these higher powers are taken care of.

Luke 10:7

I Timothy 5:17

I Thessalonians 5:12, 13

Galatians 6:6

This “communicate” is the Greek word *koinōnia*, which literally means to share in a loving way as a companion in fellowship.

Numbers 2:33

Numbers 3:45-51

Numbers 4:3

Numbers 18:20-24

Malachi 3:10

Certainly the greatness of Romans 13 in this sixth verse must be clearly evidenced to those who have eyes to see and ears to hear.

Romans 13:6

The laborer is worthy of his hire. The one who has taught you the Word, you communicate with. Old Testament Levites and the Aaron people had no other inheritance. It is the will of God for men of ministries not to own all that junk stuff. Don't need it. The rest of the body takes care of God's men, His ministries. In the Old Testament, they brought tithes just for those who cared for the temple or the tabernacle, the sanctuary. Certainly God would not demand less in the epistles in the age in which you and I live in as the body of believers than under the Old Testament law.

A literal translation according to usage of Romans 13:6:

Because these ruling ministries are in the church, you see to it that the higher powers are taken care of for they are God's ministers, caring for the church of the body full time.

Romans 13:7

“tribute” – I defined this for you in Verse 6, what is borne in or brought freely.

“custom” – *telos*, meaning to the full, completely

“fear” – reverence

“honour” – respect

A literal translation according to usage of Romans 13:7:

Render therefore to those with ruling ministries, gifts brought freely and to the full, with proper respect and reverence.

Acts 2:44-47

Acts 4:33-37

Barnabas was a Levite, and I read to you that a Levite had no possession in the land. This boy did. He sold it.

Acts 5:1

Ananias sold a singular possession.

Acts 5:2-5

When you put this record of the early church together with Romans, it's a fantastic truth. And the church will never grow dynamically until people get rid of their pluralities. In order to travel fast and far, you have to travel light.

God says that He will meet our need, but most Christians today are not satisfied with that. They like to be in the greed category. And that does not work. That is disobedience, and you're just bringing condemnation, judgement upon yourself. Then you wonder why you can't get prayers answered. Or you wonder why things are not going right for you in your home or with people. Simply because you are not living the Word. Until believers came back to Acts 2:44-46 and Acts 4:33ff, even the adding to the church daily will not become a reality. We're certainly a long way from God multiplying when you are just adding. The multiplication comes when the Word of God prevails (Acts 19).

Romans 13:7

Romans 13:8

With this proper respect and reverence of Verse 7, let me just remind you once again that gift ministries are God given, perpendicular, by grace, God to man. Gift ministries are God given. Respect is earned. I don't care what man has a ministry. That's God given. But in the body, the respect for that man and that ministry has to be earned by that man. When you are a Twig leader, you have to earn the respect of that Twig. Always remember that the scripture also says that a man's gift makes room for it.

A literal translation according to usage of Romans 13:8:

For the believer owes no other believer anything but love, for the believer who truly loves has fulfilled the law.

(Dr. Wierwille reads the literal translation according to usage of Romans 13:1-8 again.)

Those are the first eight verses of Romans 13.

ROMANS 13:1-8 Literals According to Usage:

Verse 1 Every believer must be quietly subdued and lovingly revered in subjection to the gift ministries in the Church, for there is no exercised authority in the Body but the specifically appointed and properly regulated order of God.

Verse 2 The believer in the Body who stands against, or sets himself above, the exercised authority in the Church by word or action judges himself for he opposes God's arrangement.

Verse 3 For the ruling ministries in the Church are instituted to further good works and to avoid evil. The believer should reverence those exercising the authority, doing only good, and thus receive praise from the ruling ministries.

Verse 4 For he is God's minister to you for good. But, if you as a believer choose to do that contrary to the Word, be afraid, for God's minister does not handle the Word of God for nought. For he as God's minister will, by the Word, execute righteous judgement against the evil doers, slowly but with certainty.

Verse 5 Therefore, the believer must be lovingly in reverence and subjected, not because you know you will be corrected by the Word if not. But build the Word in your life as a habit pattern; then you will need no correction.

Verse 6 Because these ruling ministries are in the Church, you see to it that the higher powers are taken care of, for they are God's ministers caring for the Church of the Body full time.

Verse 7 Render, therefore, to those with ruling ministries gifts brought freely (tribute) and to the full (custom), with proper respect (fear) and reverence (honour).

Verse 8 For the believer owes no other believer anything but love; for the believer who truly loves has fulfilled the law.

** These are "literals according to usage" that Dr. Wierwille worked while at the Advanced Class '80 of 2 difficult verses in the King James Version:

Matthew 11:12 – Since the time of John the Baptist, when he started his ministry, until now when Jesus Christ's ministry started, the kingdom of heaven, the Messiah's personal presence on earth was looked for, anticipated, with the most intense and ardent zeal by the multitudes, the common people, but were violently opposed by the political and religious leaders.

Luke 16:16 – The law and the prophets were until John the Baptist finished his ministry. Since that time, with Jesus Christ's ministry taking over, the kingdom of God was announced which was violently opposed by the political and religious leaders ("presses" = same word as "violence" in Matthew 11:12).

ROMANS 13:8-10

March 26, 1980

These three verses of scripture are so fantastic, and I'm all excited about the joy of sharing some of these things with you tonight.

Romans 13:8-10

I Peter 1:23-25

All of the flesh of man, the natural man of body and soul, all the glory that man ever gets is just momentary. But the Word of the Lord endureth forever.

II Peter 1:4

“Whereby are given unto us” – His own which are given unto us.

“corruption” – getting worse and worse

“partakers” – common to all

“divine nature” – When we're born again, not of corruptible but incorruptible seed, by the Word of God which liveth and abideth forever, we are given a. divine nature.

I John 4:8b

I John 4:18

No fear in love, and God is love, and we are partakers of His divine nature, born again. Having this divine nature, we have Christ in us, the hope of glory. God having put this in us, and this perfect love casts out fear. Most men are controlled by, and they live by fear. Fear is being used. Love never uses. Things are to be used, but people are to be loved. You never use people, you use things. Yet, in “the world, most people are things. Even in the so-called Christian world, most people are just things. You use people. Fear is always being used. Fear can be forced. Fear makes cowards of us all. God is love. We have partaken of His divine nature when we were born again. Love is a mental attitude. It is also a mental action by the freedom of your will, and when this love is a mental action by the freedom of your will, you can make it become your heart style. This is the word *agapaō*, or *agapē*. *Agapaō* is the love of God in the renewed mind. In here, in the inner man, the divine nature when you were born again, it was by grace, not of works, lest any man should boast. This divine nature is Christ in you, the hope of glory. When you put on that divine nature in your mind, which is the love of God, *agapaō*, by the freedom of your will, put on in your mind, it's the love of God in the renewed mind in manifestation. That's the word *agapaō* every place it is used in the Word.

There are a number of other words that you will be able to work in the Word that relate very closely to it. For instance, the word “good,” “gladness,” “well doing,” “joy,” “rejoicing.” All the gifts of God are God given, not of the works of man, but because of God's grace and God's mercy. They are God given, perpendicular, God to man. Eternal life is a gift of God. God given, not because you and I were so good we deserved it, but because we were so miserable we needed it. Gift ministries in the body of the church, I think we discussed that last week with the Corps in Ephesians. Apostles, prophets, evangelists, teachers and pastors. These gifts of God are God given. The respect for you as a believer or a man or woman with a gift is earned. Gifts are given, respect is earned. If anybody respects you for being a believer or respects you for having a God given gift of a

ministry, if they respect you, it's earned. If you have the ministry of a teacher and you screw up all the time, you are not going to earn people's respect. People's respect is something you earn by your ability and by being the kind of man or woman you are supposed to be. Then the respect is earned. Gifts are God given. Respect is earned.

Today on this Wednesday night historically is one week before the crucifixion and death of our lord and savior Jesus Christ. I want to teach the Corps this *agapaō* love. Remember a couple of weeks ago when we began working this in Romans 13, that's when I showed you it's the believer living with the renewed mind, renewed mind love, without hypocrisy. And we're still there in Romans 13:8-10 tonight. It's the believer living with renewed mind love without hypocrisy. That's the love of God, *agapaō*, the love of God in renewed mind in manifestation.

Every scripture that I'm going to work with you tonight uses *agapaō* or *agapē*.

In relationship to Romans 13:8-10, I want to handle same general scriptures.

Matthew 5:46

I'm going to go through the gospels and epistles systematically in order. This does not mean that this is more important than another one. I think this is the way I want to do it for time's sake, to give you the greatest amount of learning available in the time allotted for this evening. Later on you can separate this all out to suit yourself.

Matthew 6:24

You'll have to watch these truths build up.

Matthew 24:12

Mark 10:21

Luke 6:32

John 3:16

John 12:43

John 13:34

John 14:21

John 15:9

John 15:12

John 21:15

Romans 5:5,8

I Corinthians 2:9

I Corinthians 8:1

I Corinthians 16:14

II Corinthians 9:7

Galatians 5:13

Ephesians 3:17-19

Ephesians 4:15

Ephesians 5:2

Ephesians 5:25,28

Philippians 2:2

Colossians 2:2,3

I Thessalonians 5:13

II Thessalonians 2:10

I Timothy 1:5

II Timothy 1:7

Without that love of God in renewed mind you've got to be insane. Insanity is not a sound mind.

II Timothy 4:8

II Timothy 4:10

I Peter 2:17

I Peter 4:8

I John 2:5

I John 3:1

I John 3:16

I John 3:17

I John 4:7-12

I John 4:16-21

I John 5:1

I John 5:3

Those are the general scriptures. Now we go to the specifics.

Matthew 22:36-40

This is exactly what Romans 13:8-10 is talking about.

It is interesting how these scriptures from Romans 13:8-10 relate back to Matthew 22, and how when you check context, there is fantastic learning about this love that we are talking about.

Matthew 22:15

Matthew 22:17

“tribute” – Number one, tribute, money, government, pay taxes, internal revenue service, right at the top. Remember, they took counsel how they might entangle him, mess him up in his talk. Right? So they came up with that question.

Matthew 22:18

Love without hypocrisy. Here we have hypocrisy. Right in the context of love God with all your heart, soul, mind, and neighbor as yourself. But they want to entangle him up. As he

said, hypocrites.

Matthew 22:23, 24

In verse 15 the Pharisees; verse 23 the Sadducees. Both deeply religious groups. Both great religious leaders, top echelon, top brass. These two groups always fought like cats and dogs, but when it was to their advantage or their convenience, they, as a religious group, united forces because they were hypocrites.

Verse 24, Moses. Top religious people and they went back to the great Moses.

Matthew 22:26-28

I thought these were the Sadducees. They want to talk about the resurrection, and they don't even believe in it. They've got to be one thing, hypocrites.

Matthew 22:29, 30

He's not the God of dead Abraham, Isaac and Jacob. He's the God of the living. When? At the time of the resurrection. Abraham, Isaac and Jacob are dead now. At the time of the resurrection, they're going to get up.

Matthew 22:33-35

"Tempting" (verse 35) means to see what Jesus Christ would say, not desiring to know what he really said so they could change and ask accordingly. They were just simply tempting him. That's why they were hypocrites. Really something.

Matthew 22:36-40

That's the record I just read.

Matthew 22:41

Jesus asked them a question.

Matthew 22:42-45

See the context of *agapaō*, love of God?

Matthew 23:1-11

Matthew 23:13

Hypocrites. Were they religious? Were they the top brass of religion? You bet your life. Jesus Christ said, hypocrites!

Matthew 23:14

Matthew 23:15

Matthew 23:23

You must finally be convinced that at least the Bible says they were hypocrites.

Matthew 23:24-38

Mark 12:28,29

Mark 12:30

"strength" – actions

Mark 12:31-33

Mark 12:35**Mark 12:38-40****Mark 12:41-44**

Look at the context of love God with all your heart, soul, mind and strength and your neighbor as yourself. Go back to Chapter 12 and pick it up.

Mark 11:27, 28**Mark 12:12**

They would have taken him but they were afraid.

Mark 12:13

You already know they are going to be hypocrites. Herodians were religious leaders who were in favor of the continuing role of the Herodians, a line of Herod.

Mark 12:14, 15**Mark 12:16, 17**

Caesar does deserve something, but he doesn't deserve nearly as much as the people are told he deserves. Hypocrites. The whole psychology of Caesar is still fear.

Mark 12:18, 19

Then comes the record of not knowing the scripture regarding the resurrection again.

Mark 12:28, 29

See the greatness of the setting of those scriptures?

Luke 10:25-27

Here the lawyer answers him. In all the other records Jesus quoted it, right? Here it's the lawyer.

Luke 10:28, 29

"Justify" – Tempting him in verse 25 and justifying himself in verse 29.

Luke 10:30-32

Priest, Levite – religious leaders

Luke 10:33

Samaritan – not a religious leader, but a despised person.

Luke 10:34-37

Look at the record as it relates to love God with all thy heart, soul, mind and neighbor as yourself.

Luke 10:38-42

What was the good part? She sat at Jesus' feet and heard his what? All within the context of love God and love your neighbor as yourself. Look at the pre-record in Chapter 10.

Luke 10:1**Luke 10:16-25**

There's your record, both pre and pro within the context of the greatness of that truth. The scribes were lawyers. They were teachers of the law. And if you have carefully observed and watched what I've read with you tonight, you will notice that these verses of loving God and loving your neighbor are all set within the context of deeply religious people, people who has a religious formalism, people who were traditionalists. Secondly, they were highly intellectual people. Thirdly, there were two groups represented, those who believed in the resurrection, and those who did not believe in the resurrection. But those who believed in the resurrection, the Pharisees, also believed that when they died, they were already over at a happy place living it up. Like the church, for the most part, teaches today. The other group was the Sadducees, who said there is no resurrection. This life is the end of it all. When this life is over with, that's all there is. Sounds like God wrote this just this afternoon just for the Corps. It's that alive tonight. On the one hand, you have people by the barrel full today who teach that there's nothing beyond this life. The other group teaches that when you die, you're already up in heaven or you're a spirit up there floating around. Both are lies.

Then the other great thing that came up every place we read, this was about tribute, money.

In the light of all these great records from God's Word that I've shared with you tonight, I want to sort of not only recapitulate, but I want to put all this stuff together so that you have a knowledge of God's Word so that you can really utilize it and put into practice in your life.

One of the things you have to work in the light of all of this is who is really your enemy.

Matthew 10:36

Who is basically man's enemy? Those of his own household. The Pharisees, the scribes, the Sadducees, the Herodians, everyone we read about, were so-called, members of the household.

Matthew 12:48-50

That's the Word of God. Who's man's enemy? Who is your mother, your father, your sister, your brother? Those who do what?

Matthew 13:57

Luke 4:24

John 4:44

A man's enemies are they of his own household. Who is your mother, father, brother, sister? They that do what? The will of the Lord. And a man is without honor in his own country, his own house. Why?

One verse of scripture will explain so many things if you believe it. We have seen a lot of hypocrisy, we've seen all the tempting, all this other stuff tonight. I could have gone other places, like the temptation of Jesus. There are many other places I could go. But I Timothy 6:10 capsulizes all the truth in one verse.

I Timothy 6:10

It's always there. It's always at that point. The love of money is the root of all evil. There it is. That's all you need to know. So wherever you see evil, in the background of it, there will always be that love of money. Now there's nothing wrong with money; it's people. The reason it's the love of money that's the root of all evil is because they never get

enough money or what money stands for, or what it buys; power, glory. They don't get enough of it.

If he's the governor, he wants to be president. If he's president, he wants to have one world government. Love of money the root, the root, the root. Nothing wrong with money. It's the love of money he's talking about. You never get too much love, whether it's the true love of God or the opposite, the love of money. There is one thing no individual ever gets too much of, and that's love. I cannot love you too much. You can always stand more. You cannot love me too much. I can always take more. But I can hurt you and harm you and give you enough evil very quickly. But love, you never get too much of. A man can tell his wife all day that he loves her, and she can still stand more at night. Love you never get too much of. Bitterness, hatred, devilishness, cursing at you, that you get too much of the first time it happens. That's why the love of money is the root. You never get enough of it. Always want more. That's the love of money, and the love of money is the root of all evil. If you have watched tonight what I've read, it will fit completely.

“love of money” – *philarguria*; The first part of the word is the word from which we get the word “Philadelphia.” *Arguria* is from the root *agros*, a field. The money is root of all evil. It's in the whole field of the so-called brother love. It is used of covetousness in II Timothy.

II Timothy 3:2

The love of money is the root of all evil. These evils are just manifestations of the evidence of the love of money.

Luke 16:14

Luke 22:5

Talking about Judas Iscariot.

Matthew 28:12, 13

Money the root of all evil, a payoff to the soldiers to lie.

Acts 8:18

Wanting to buy a ministry.

Acts 8:20

The love of money the root of all evil. Judas, the soldiers, trying to buy a ministry.

Acts 4:37

Acts 5:1

Acts 24:26

Talking about Felix.

II Timothy 4:10

I Timothy 6:17

Mark 10:24

Proverbs 11:28

Because the love of money is the root of all evil, for where a man's treasure is, there is where his heart is also.

Psalm 146:3

Princes are bought with money, all that stuff. You cannot put your trust in there.

Jeremiah 17:5**Romans 13:8-10**

Who is my neighbor? From all the scriptures we have done tonight, it's not necessarily the person who lives next door to you. These were all part of the household, of the fellowship, Aaronites, Levites, scribes, Pharisees, Herodians, Sadducees. Quite a record. When you translate that into the body of the church to which you and I belong, you love God with all your heart, soul, mind and strength. And those who are born again of God's spirit, that's at the most who could be your neighbor. You love them. That doesn't mean you have to like what they're doing, because some of those may be hypocrites. They are. Covetous, all the rest, and they would use you because the very enemies are those of your own household.

When you put all of this together, then you've got the greatness of Romans 13:8-10. And you've got an understanding which makes it possible for you to live a life which is more than abundant. If we're ever going to have the Word of God to multiply and prevail, men and women will have to get rid of all their ballast and come back to the simplicity of God's Word and to love God with all your heart, all your soul, all your mind and all your strength, and to love your neighbor as you love yourself. On these two commandments hang all the law and the prophets. Love is the fulfilling of all the law. That love, as we read so many places tonight, covers a multitude of sins.

I wrote this for the conclusion tonight.

Life for some is like a mill pond. It's teeming with life, yet when the turbulent storms hit, it causes confusion and havoc. Life for others is like the sea, teeming also with life. Yet when the turbulent storms hit, only the upper layer of the sea is touched, for its strength and its heart is in its depth. The life in the deep goes on, hardly affected at all by the turbulence above. God never promised life without storms. But for the believer with God's Word dwelling deep within, He maintains the quiet seas of the soul and the hurricanes of life pass over as simply gentle breezes because you have the love of God in renewed mind in manifestation without hypocrisy. That's Romans 13:8-10.

ROMANS 13:11-14

April 2, 1980

Tonight we're in Romans 13 on this historical day of the crucifixion of our lord and savior Jesus Christ. In our last session with the Corps, I again closed by reminding you that this whole section deals with the believer living with renewed mind love without hypocrisy, which is the fulfilling of all requirements.

Romans 13:11

The believer living with renewed mind love without hypocrisy, being the fulfillment of all requirements, has to take a person sooner or later to I Corinthians 13, because this is the greatest and most beautiful presentation of God's Word that has ever been penned in all the history of the world regarding this love without hypocrisy, which is the love of God in the renewed mind in manifestation. There is the word *agapaō* or *agapē*.

I Corinthians 13:1

A man can be a fantastic orator, using the most perfect grammar, vocabulary, couch his speech with moving words, but if he does not have the love of God in the renewed mind in manifestation, namely love without hypocrisy, that man is nothing but sounding brass and a tinkling cymbal.

I Corinthians 13:2

faith – *pistis*

charity – love of God in renewed mind in manifestation, love without hypocrisy.

I Corinthians 13:3

“give my body to be burned” – That doesn't mean physically, but give all of your body to serve him.

I've taught you many times that when you're walking for God, it must first of all profit you. You get saved first before you get anybody else saved. You love first before you can expect others to love you. God always blesses the individual first.

I Corinthians 13:4, 5

“thinketh no evil” – That's the love of God in the renewed mind in manifestation, that you came to the place in your life that you do not think evil.

I Corinthians 13:6

And time and time again hew your hearts thrill, how they effervesce, how they glow, whenever the greatness of God's Word lives for you, is taught for you and blesses your heart and life.

I Corinthians 13:7

That verse again relates itself specifically to that which is stated in the Word that we are to bear, what we are to believe, what we are to hope for, what we are to endure.

I Corinthians 13:8

It never faileth. And if it never falls, then it never fails. That's right!

Romans 13:11

A literal translation according to usage of Romans 13:11:

And right now you must be fully aware of the immediacy of the moment. There dare be no delay. You must awake at once out of your spiritual lethargy, your hypnotic soul slumber, to live with renewed mind love without hypocrisy, for at this moment, right now, is our wholeness with the return of Christ the eminent event we are looking for.

Jesus Christ came that we might be made whole. “Whole” is *sōzō*, meaning physically and spiritually and every other way, made whole. But that wholeness is not completely arrived at until the return of the Lord Jesus Christ.

“time” – season, meaning the whole era

“high time” – means hour

“now” – the immediate moment

So in that one verse, you have a time, the whole era, then the hour, then the immediate moment.

Matthew 23:36-39**Romans 13:12****A literal translation according to usage of Romans 13:11:**

Our alienation from Christ because he has not returned is about over with, for the day of Christ’s return to gather his saints to himself is just momentary. Therefore, make an immediate and complete decision to put on in your renewed mind, love without hypocrisy, which is the spiritual weapon that dispels all darkness.

Romans 13:13**A literal translation according to usage of Romans 13:13:**

So walk with the love of God without hypocrisy as sons and children of light which is becoming to believers walking in the light of God’s love and Word, no longer living where you by your manner of life once lived in cruising (*kōmos*, also translated “reveling,” but “reveling” does not communicate to you, but cruising does), getting drunk, jumping in the sack (chambering), satisfying your lusts (wantonness), and quarreling (strife) with a burning jealousy.

Romans 13:14

Closes this whole tremendous section by “put ye on the Lord Jesus Christ.” Remember we’re dealing with the love of God in the renewed mind in manifestation, love without hypocrisy.

A literal translation according to usage of Romans 13:13:

But you, as a believer living with renewed mind love without hypocrisy, will put on the Lord Jesus Christ in your life style so you will no longer spend your time fantasizing, daydreaming, or giving any forethought to taking advantage of anyone to fulfill your desires, but your mental action by the freedom of your will has become your heart style of love.

(Dr. Wierwille reads the literals of Romans 13:11-14 again.)

Those four verses, I think are absolutely fantastic in the Book of Romans and uniquely placed this particular evening on Wednesday of holy week, the day Jesus Christ died and to have the joy of sharing these wonderful truths with God's Word.

ROMANS 14:1

April 9, 1980

Romans 14:1

Here we're still dealing with believers living with renewed mind love which is without hypocrisy. There are two great Biblical principles that must be considered, and they have to govern all decisions regarding your relationship with other believers. (1) the effect on the mind, and (2) the motive behind the action involved. In the Corps we have the great statement, "It is written." In my mind and in my heart the whole Bible is written. Just because one verse does not say "It is written," that does not invalidate the fact or the truth in my mind that it is written. But the words, "It is written" are used 17 times in Romans, and a couple more times in the essence of it, but not just with those words, "It is written." It's used in Romans 14:11; 15:3,9,11; 12:19; 11:8,26; 10:5,15; 9:13,33; 8:36; 4:17; 3:4,10; 2:24 and 1:17.

"weak" – This has a number of connotations in your mind. When somebody would say to me that individual is weak, I'd think he is lacking strength, he's sick, he's hurt or something. I want to check this word "weak" in Bullinger's Analytical. It's on page 861. There are three words given for "weak" here in Bullinger's Critical Lexicon and Concordance. The word that is used in Romans 14:1 is the word that's spelled in Greek *astheneō*. The other, word is *asthenēs*. You can immediately see that these two are very closely related. The third word is *adunatos*. Immediately, *dunatos* will tell me that *dunamis*, dynamic, all of those will come off of that word. That's not the one, or it's definition would not affect me in the word that I'm studying from Romans 14:1. *Asthenēs* is without strength, infirm, feeble, weak; hence, sick, wanting strength or power. *Astheneō* is to be weak or ill, be usually so, to be feeble. Not one of the words that he uses in here would satisfy my heart in the light of the context in which we are working, for we have just finished Romans 13:14, talking about the renewed mind and not to make provisions for the flesh. I gave you a fantastic translation of that last time – "heart-style of love.."

You have to realize it's like a dictionary. That is a man's opinion of what he has concluded the usual usage of a word and its meaning. Likewise in concordances, like Bullinger's, this is his conclusion. Bullinger never said he was right on everything, but he's fantastic. We need to go deeper than this, and it's possible to do that. But that is Bullinger.

Now he (Bullinger) gets to "weakness" on page 861 and he has the same form, *asthenia*, same basic root, and that is the end of all the usages of "weak," different nouns, adjectives, etc.

So I put Bullinger away.

Then I'll take a look at The Analytical Greek Concordance, and on page 55 you will find this word in the second column. It gives *asthenēs* and the different endings. He says strength, without strength, weak, infirm, imperfect, inefficient.

That word "inefficient" triggers things in my mind. There has to be a reason why a man would be inefficient. It could be due to the fact that he is immature, not fully enough schooled, not fully enough trained. When a man is inefficient in painting, it doesn't mean he has not heard about painting, but he's just a young painter, he's just starting in the field and he's not yet matured.

So I keep looking at everything that's written in this section. He uses it again. Then he uses

“hesitate,” and that triggers a thing in my mind. What causes a man to hesitate is his immaturity. He really does not know how to do that. He hesitates. “Unsettled” is another word in here. This again triggers. He’s unsettled because he is not sure of himself. When you are not sure of yourself, you’ll always be unsettled.

Then I notice in here that it is also nominative singular masculine participle, first aorist.

Then I would go to Thayer’s Greek English Lexicon and check this word out. On page 80, you’ll find it. It says rhetorically of one who purposely abstains from the use of his strength. Then he stipulates to be doubtful about things lawful and unlawful to a Christian, Romans 14:1. Simple as the name with the same ideas suggested in Romans 14:2, 21. Well, I didn’t learn much.

I keep going to the next column where I check the words and I got down to this statement where he says “wanting in manliness and dignity.” And I thought that’s sort of neat. He’s still a man, but he is wanting. He hasn’t come to the maturity of it. Then he uses “wanting in decision.” He has not reached the maturity where he is sure of making a proper decision.

When you work it like this, then you realize that “weak” in Romans 14:1 could, for our day and time at least for my understanding and I believe yours, could much better be translated if we said “immature.” Immature in believing. It’s not that he is not a believer, but he is still immature. He’s maturing but he’s still immature. He’s maturing in believing. That would be renewed mind believing according to the Word.

Now that one who is immature in believing, receive ye.

“receive” – *proslambanō*; *Pros* is a prefix here. Whenever you run into those words, you’ve got to look them up.

You can take a Bullinger’s Greek Lexicon and Concordance and look up the preposition “with.” (Page 888) Here he gives you all fifteen different Greek words that are translated “with.” One of those is *pros*, number 5. He gives it with the genitive, dative and accusative. It’s real interesting that he says in here “with the idea of something imparted, in favor of, as a motive.” That’s fantastic. A motive. You just look up this word *pros*. If you don’t like that, you can look up “to.” You’ll find that on page 808. Still preposition. When you look that up, you have the same group of prepositions given. Again the third one is *pros*, and he says “hitherwards, in favor of, in consideration of, as a motive.” With, with the idea of a motive. To, with an idea of a motive. A motive is something you’ve got in your mind.

Welch, in *The Just and the Justifier* on page 304, in the second paragraph makes this observation about the word *proslambanō*. But before I read that, I ought to show you the word “receive,” *lambanō* from Bullinger’s Concordance, because the first paragraph on page 304 of *The Just and the Justifier* you can forget about it because it’s wrong.

“Receive” on page 626 of Bullinger’s Concordance, he has number 1, *lambanō*. Then number 7 is *dechomai*. There are 18 different words or usages for the word “receive.” But the one we’re concerned with here is *lambanō*. But you’ll never understand *lambanō* if you don’t understand *dechomai*. Even Bullinger gave you a clue to it. *Lambanō*, pointing to an objective reception, while *dechomai* is a subjective reception.

Welch says it’s to receive unto oneself, *dechomai*. That cannot be. *Lambanō* is to receive it out there, some other place. It’s *proslambanō*. This is very good where he says occurs 14 times in the New Testament (*proslambanō*). The only occurrences in the epistles apart from those in Romans are found in Philemon. The two references indicate very clearly the

personal character of the word. Philemon 12, “thou therefore receive him, that is, mine own bowels.” That wasn’t a subjective reception. You receive him as my own bowels. In Philemon 17, “If thou count me therefore a partner, receive him as myself.” *Proslambanō*.

We get further light on the word from its occurrences in Acts. Acts 18:26 we read of Aquila and Priscilla taking Apollos unto them. Now they didn’t take Apollos unto them in their physical self. They brought him in the house with them.

In Acts 27:34 the apostle exhorts the famished sailors to take some meat, eat it.

In Acts 28:2 we read of the kindness of the inhabitants of Malta, who “kindled a fire, and received us every one, because of the present rain, and because of the cold.”

All of these passages indicate something of the intimate character of the reception enjoined by the apostle.

In John 1:12 the word is *lambanō*, while in the previous verse, his own *lambanō* him not.

Paralambanō is used in Colossians 2:6, “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” When we think of all the petty things that prevent the reception of the believer by other believers, we should be humbled as we remember that the Lord himself made himself of no reputation and took upon himself (*sumparalambanō*) the form of a slave (Philippians 2:7). We are exhorted in the context of this same passage that this mind should be in us, which was also in Christ Jesus. Each believer has received the reconciliation (Romans 5:11) and if each of us is reconciled to God, surely there should be free reception of one another as Christ also received us. Every believer has received the spirit of sonship whereby he cries Abba, Father (Romans 8:15), and it would surely be strange if those who call upon the same heavenly Father should be unwilling to receive one another. It is obvious however, that fellowship with other believers must have same sort of touchstone and must rest upon something more than a personal feeling. The basis of all true reception is that Christ has received the other believer to the glory of God, and that this too must regulate our attitude. At this point, however, a difficulty arises. It’s not given to us to know the heart of another, for that belongs to the Lord alone. We can therefore only act according to the evidences, and we must consider what these necessary evidences must be.

In II John 9, 10 we read, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed.” No amount of Christian charity can alter the force of this passage. Christ is the touchstone of all doctrine and practice. We receive as he receives. We receive those whom he has received. And we cannot receive those who do not receive him. It is sadly possible to preach another Jesus. Those who have been taught to honor the son even as they honor the Father cannot accept those whose estimate of Christ does not accord him this honor. It must, however, be kept in mind that John deals with the reception of teachers, whereas Paul is dealing with the reception of believers.

Both the word “weak” and “receive” are in the present continuous tense of the verb, and that tells me that this immaturity is not an inherent characteristic. He wasn’t born stupid to stay stupid. It’s not physiological, but a condition. It’s outward due to teaching.

“Receive,” *proslambanō* and “weak” are both present continuous tense of the verb.

Now the words “doubtful disputations” of Romans 14:1.

“doubtful” – *diakrisis*; preposition *dia*, meaning because of or for the sake of. Just looking at that word *krisis*, it is transliterated into crisis or critic.

In I Corinthians 12 where it says discerning of spirits, that’s this word. It’s critical, crisis.

In Hebrews 5:14 is the other usage where it says we discern good and evil. That’s the word “doubtful,” a crisis situation, or a critical situation.

On page 306 discussing this word *diakrinō*, Welch says “Perhaps the passage that is most important in view of the problems discussed in Romans 14 is that which records Peter’s words after he had received the vision of the great sheet filled with all manner of beasts and creeping things and had been exhorted to slay and eat. Remember, it said for nothing is common or unclean. The vision is recorded in Acts 10, and is the basis of the apostle’s appeal for love in Acts 15, put no difference between us and them purifying their hearts by believing (Acts 15:9). These words were spoken in Paul’s own words, for he was himself at the Jerusalem gathering, and he could have scarcely written Romans 14:1 without remembering this critical occasion.” I think Romans 14:1 is in the light of the truth of that statement that was made in Jerusalem.

“disputations” – *dialogismon*; again the preposition *dia*, because of or for sake of. Then *logismon*. Ever heard of logic, *logos*. The Word of God is logical. It’s logistics are perfect. All of these words will relate themselves in indepth spiritual perception and awareness to the word *logos*. Now don’t tell me I don’t know what word is used here. I do know what word is used. But I’m telling you it’s going to be related in its root form to *logos*, word. It’s not the word *logos*, but I know that *logizomai*, logic, the Word is logical, the Word is reasonable, the word *logos* is logical.

In this Analytical Greek Lexicon, look up this word, page 93. I just picked out a few things in here, and I’ve gone back to the root form of *dialogizomai*. To make a settlement of accounts. To reason, deliberate, ponder, consider. Logic, I can understand this. It’s beautiful.

You deliberate logically. You reason logically. You ponder logically. You consider logically. Then it has the word thought, purpose, etc. That’s the way it’s given in that analytical.

In Thayer’s on page 139 you will also find this word. On page 138 you will find the word *diakrinō* which we had earlier. He says to be separated, to separate, make a distinction, discriminate. Critic or crisis. To withdraw from one, desert him.

Then on page 139 in this *dialogismos* he says the thinking of man, deliberating, a thought inward. Then he uses the word reasoning. Not to doubtful disputations.

Not to doubtful disputations. Doubtful – *diakrisis*. Disputations – *dialogismon*. Not to doubtful reasonings.

The shortest translation I know after you work the integrity and accuracy of the word here in Romans 14:1 is:

“But he who is immature in believing you receive but not to critical reasonings.”

A literal translation according to usage of Romans 14:1:

The believer who is yet, because of his spiritual youthfulness, immature in renewed mind believing, your motive must be one evidencing your renewed mind love and believing without hypocrisy, and certainly not to be a critic and tend to bring on a crisis by causing

that young, immature believer to think, within himself all kinds of doubts, negatives and feel condemned.”

Now just think for a moment again how beautiful that really is. Here you are more mature as Corps. Here you've got 10th Corps. You are 1st Corps or 6th Corps. Certainly not be a critic of that more immature person than you are. You're not going to be a critic, because you don't want to bring on a crisis in that person's life, because if you're going to be a critic of that young immature believer, you're going to make him think of himself with all kinds of doubts, negatives and then be condemned not being as mature as you are telling him he ought to be. That is not the love of God in renewed mind in manifestation without hypocrisy.

That I think is Romans 14:1.

ROMANS 14:1-6

April 16, 1980

We're in Romans 14 tonight. It is remarkable how simple this Word of God really becomes, and yet, how tremendously accurate and how detailed the Word of God is. And especially since you know we are still considering the Word in the light of the love of God in the renewed mind in manifestation without hypocrisy. Our decisions to learn are usually conditioned, to a large degree, by the effects of our upbringing, having developed our prejudices at an early age.

Romans 14:1

Even though it isn't in the King James, it is in all the critical Greek texts, and it begins with the word "but."

"but" – sets this in contrast with the verse that precedes

Romans 13:14

When we have put on the Lord Jesus Christ in our minds and do not make provision for our previous prejudices, our sense knowledge stupidity, we will have the renewed mind and we will be mature believers. This is why "but" in Romans 14:1 has to be really understood and seen.

Romans 14:1

"weak" – immature, not weak physically, but weak spiritually; immature spiritually.

"weak in the faith" – "The" is not in some of the critical Greek texts.

"faith" – *pistis*, believing

That one who is. immature in believing, receive ye not to doubtful disputations.

"disputations" – reasonings, to argue, to fight with.

Standing in the divine blessing of freedom and liberty through grace is an awesome opportunity. It is also an awesome privilege and responsibility. As born again believers, we are inflexible in our conviction regarding the truth of God's Word, but with the love of God in the renewed mind in manifestation without hypocrisy, we are lovingly considerate towards the prejudices or the immaturity of others who have not become as mature in believing as we may be.

Frequently the mature ones become arrogant and the immature ones become self righteous. I've seen this in The Way Corps. Many times The Way Corps grads pride themselves because of the great exposure and knowledge they have of God's Word. That's arrogance.

Then, on the other hand, I've seen immature believers, believers who are just born again who have not had the time to renew their minds to become mature in the Word or they have just failed to do so, they become self-righteous in their own immaturity.

We must constantly, as believers, remember the authority of Christ over each and every one, both the mature and immature, remembering that all, every born again believer, will have to appear before the judgement seat of God. That's the *bēma*, where rewards are passed out. The abuse of the believer's liberty and freedom is sin. The indulgence in critical or censorious attitude is also sin. The born again believer who has renewed his mind with the love of God without any hypocrisy would desire to be the most mature that

it is possible to be, but never, never judge, never censure or torment the conscience, and certainly never to despise the immature believer. The fight is always one of change. It's between your upbringing, what you were taught. You cannot believe beyond what you were taught. And so if you were brought up a certain way and then the great accuracy of God's Word is shown to you, the fight will always be; do you want to change. Do you really want to line up your life with the greatness of God's Word? And people, it's always a fight.

Some people became mature much more rapidly than others. They grow up in the knowledge of the Word of God much faster than others. Perhaps it's because: (1) they will do so; (2) the knowledge of the accuracy of the greatness and maturity of God's Word is available to them.

In this section of Romans, we're dealing with the believer's right to liberty and freedom. Circumcision and the Mosaic Law are antagonistic to the cross of Christ and what it accomplished.

Galatians 4:8-11

Colossians 2:16, 17

Colossians 3:23-25

There is no respect of persons with God.

I Timothy 4:3

II Timothy 4:7, 8

It's the rewards at the *bēma*.

I Corinthians 3:11-15

I Corinthians 4:3-5

II Corinthians 5:10

Romans 14:1

That one who is immature in believing, you receive him not to doubtful reasonings, not to argue with him, not to criticize him, not to find fault with him.

To me, this record in Romans is so simple. If you have a little baby that's a year old, would you expect that baby to be able to participate in athletics like someone would at sixteen? You don't spank the baby, you don't criticize it. You keep loving that baby and building it up. Who, as a born again believer, no matter how mature you may be, has a right to judge or criticize any other born again believer? When you and I judge other believers, it is only because we have not sufficiently renewed our minds with the love of God without hypocrisy. It's like I've told you many times. If you point one finger at someone else, you point three back at yourself. The maturity of fellow Christian believers depends upon the accuracy of God's Word that they are taught, the leadership of the Twig coordinator and everyone else, and their desire to become mature. Some Christian believers just never will get around to believing God's Word to really develop a great maturity. Even those, you and I do not sit in judgement on. We allow God to judge them when the time comes.

The believer's right to liberty and freedom is a right that also makes you responsible to God for no judgement. If you really have the love of God in the renewed mind in manifestation in your life without hypocrisy, you are not going to sit in judgement upon

immature believers. Rather than judgement, you're going to lift them up, you're going to pray for them, you're going to help them with the best of your ability, to make them more mature in their walk. It is not to argue with people. If you know so much more about God's Word than some other believer, you don't argue with him. You keep lifting him, sharing it with him, believing that he will become a more mature believer.

Romans 14:2

“for” – indeed; Indeed one believer believeth that he may eat all things, both clean and unclean. Another who is immature eateth herbs. Because if you will remember the Old Testament laws, they had clean and unclean. As these people were born again of God's spirit, some of the more mature people, mature believers, thought it didn't bother their conscience, didn't hurt them, if they ate that which was called unclean by the law, or if they ate the clean. The other people who were born again believers said they were only going to eat the herbs.

Romans 14:3

Let not him that eateth clean and unclean, because he has the renewed mind and he has become mature...

“despise” – belittle, criticize

Let not him who eateth both clean or unclean with a mature believing, despise him who eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. God is the one who saved both the mature and the immature believer.

Romans 14:4

Let's say I had a servant working for me. Who is responsible for judging that man? Who is responsible to talk to him? I am, because I am his master. So you don't come along and judge my servant.

God hath received him according to Verse 3, so I don't sit in judgement over a fellow born again believer.

“yea” – but

“holden up” – lifted up, carried up

His standing is one of a son; his state is one of immaturity. The state of one man is more mature than another, but the standing of both is as a son of God. And he stands as a son of God before God, mature or immature he's still God's son. Like a little baby one minute old, it's standing in the family is as big as the standing of a son that's full grown. Both are sons. Only one is more mature than the other.

Romans 14:5

“one man” – one born again believer

“esteemeth” – selects for honor

“one day above another” – That's the immature; they select one day above another.

“another esteemeth every day” – The more mature one, he just lives every day for God, and he doesn't esteem Sunday better than Monday, or Saturday better than Friday.

“Let every man” – let every believer

“be fully persuaded in his own mind” – You can't go beyond the persuasion in your own

mind. If you are immature, then you're still going to select for honor one day above another. You may select water baptism above another.

Romans 14:6

The great key in all of this record in Romans is the love of God in the renewed mind without hypocrisy, no criticism. Both the eating of 'meat, Like the observation of days are compared, they're similar.

I Corinthians says the greatest of these is love, the love of God in the renewed mind in manifestation in the church, the body of believers. You just dare never become critical to the end that you sit in judgement. For who knoweth the heart of a man or woman except God? Maybe you don't look as mature to me as I think you ought to look. Who am I to sit in judgement on you? If you're born again of God's spirit and you've got the evidence, the manifestation of speaking in tongues, which is the proof in the senses world of the internal reality and presence of Christ in you, the hope of glory, then you're my brother and my sister. Who am I to sit in judgement? If you want to be immersed three times backwards and forwards, who am I to sit in judgement? The Word of God declares I have no right to do that. I simply have to love with the love of God in the renewed mind, share with you if I have a greater knowledge of God's Word, love you into loving the greatness of God's Word.

Should you ever not mature to the place that I have matured, I still have no right to sit in judgement upon you.

That's the teaching so far of the whole chapter that we've covered so far, and it will carry on when I get back to it again.

ROMANS 14:2-10

April 23, 1980

I have no words in my vocabulary to describe the privilege and the joy of teaching you Corps the Book of Romans. The reason I feel that way is because of the in-depth revelation and spiritual awareness and perception that God has given me from time to time as I've worked Romans with you. There are great moments in every man's life that are tremendously abrupt, and I think many times far too few, but I sit in utter amazement of the great integrity and accuracy of God's Word and especially thankful to God again for His love for me and the great revelation and spiritual awareness and perception that He has given me regarding the record here in the fourteenth and fifteenth chapter of Romans.

Perhaps 98% of all the splits throughout the years among Christian believers would have been avoided if Romans 14:1-15:7 had been adhered to believed and walked on. This whole section is still dealing with the renewed mind of the believer, and it is still love without hypocrisy. It is the believer's right to liberty. A mature, full grown believer, full knowledgeable believer is the primary and it's the primary arrangement of God, God's perfect will that every born again believer should be a mature, full grown, full knowledgeable believer. But in every believer there is always at least to begin with a fight. It's the old man fight against change which has to be initiated and inaugurated in our lives if we ever want to arrive to the maturity of the primary will of God with a full knowledge of God's Word that's available to us. How long do you fight? Only you know that. How quickly are you willing to change? Only you know that. Every individual believer has to make up his or her own mind, and you are the one that does it. Nobody can do it for you. So every believer will go through this fight of change. And since this is true of all believers, this is why no one believer ever criticizes, judges, censures or torments any other believer in either the maturity of that believer or that believer's immaturity.

The reason this is true is right up to the moment of the return of Christ, there will be just new born babes when he returns, people who may have just been born again one second, one minute before the return. So they have never had an opportunity to really grow up.

Romans 14:2

“For” – indeed

“all things” – clean or unclean

“weak” – immature; The word “weak” has a connotation today that the word immaturity does not have, and it's really immature.

I'm amazed at this verse of scripture. If you look at it carefully, it said one believeth he may eat all things, clean or unclean. Another who is immature eateth herbs. Today it's just turned around many times. Those people who think of themselves as mature they only eat herbs. They get so hung up on it that they turn out to be nothing but vegetarians or something else and criticize everybody else who is just the opposite. That's what amazed me as I worked this word among other things.

“eat” – (first word in verse) *phagō*

“eateth” – *esthiō*

Two different words, but the best I understand it is what I think Bullinger also saw. The first one, “indeed one believeth that he may eat” means eat and drink all things, clean and

unclean. Another who is immature “eateth” only vegetables. What is said about eating and drinking or whatever is said about meats or edibles is said about days also.

Colossians 2:16

The reason this eating and drinking clean and unclean comes up is because he was dealing with people who had formerly been Jewish in background having what they referred to as ceremonially clean animals or unclean animals. Likewise with what they would call kosher drinks and non-kosher. This stuff will all show up in here. This is absolutely a fantastic chapter. It just blows your mind when you work this stuff carefully.

Luke 11:35

Let’s say I’m a mature believer, but I start criticizing people, judging them, censuring them, then this light in my walk turns into darkness.

Luke 11:36

That’s full maturity, knowledgeable believer.

Luke 11:37, 38

“He had not first washed before dinner.” – That’s what shook them. That’s what they criticized him for. These were the religious leaders criticizing the Lord Jesus Christ. They were amazed, shocked, that the Lord didn’t first wash his hands before dinner.

Luke 11:39

Isn’t that something?

Luke 11:40-46

“burdens grievous to be borne” – You know, fish Friday, all the counting of the beads, all you have to do, got to do. Boy, this stuff just hits your head in the light of Romans 14. Jesus already said all of this. You wouldn’t lift your finger but you tell everybody else to do it.

Luke 11:47-54

Love without hypocrisy, renewed mind love without hypocrisy. The time we’re dealing with here in Romans that God set forth that we might understand and know as I told you was Jewish especially, Jewish believers, Gentile believers, both had been born again. Formerly they were Jewish and Gentile in background. Now they are both born again. The understanding was to be given regarding that fold or meat that was ceremonially clean or unclean, said one believes for this, other one for that. That’s not so today. Today it’s not like a saved Jew against a saved Gentile. Today the fight is among saved believers, born again believers. Nothing Jewish in background today anymore, at least not to any great degree.

Romans 14:2

One believer believes “to eat and drink all things. He believes that he can eat and drink what’s set before him. You see, they wouldn’t eat anything if it wasn’t kosher. They wouldn’t drink anything if it wasn’t kosher. And what Jesus Christ was setting back in Luke corresponds with this thing over here. See, we still go through the same machinery today. For instance, in holy communion they only want to use kosher wines. If it wasn’t kosher they wouldn’t drink it. Christian believers, if it just wasn’t the proper wafer they wouldn’t eat it. The reason eating and drinking came up, eating was mainly Jewish side

where it was clean and unclean. The drinking was wine that was offered to idols. That's the Gentile side. See it? They'd bring food and wine to an idol, and so one believeth he may eat all things, clean and unclean, eat and drink all things clean and unclean. Another who is immature eateth herbs or believes to do just that. One group finally ends up and believes they can eat and drink anything they like. Another group says you can only eat so and so but you'll have no drink, no wine, whatsoever. So they end up being vegetarians or something else. I don't know.

If you'd just remember the Gentile offerings to the idols, the Jewish background of the clean and unclean, kosher and non-kosher, then all of these things will fit and you'll see how this develops.

Indeed one born again believer believes to eat and drink what blesses him, while another believer (eats no wine at all) is a vegetarian.

Romans 14:3

Two words in here that intrigued me very much spiritually. One is "despise."

"despise" – *exoutheneō*; means that that individual believer has came to the place that he doesn't even act anymore toward another believer. He just treats that other believer as contemptible, filthy. I'm too good for you is that despise business. He's gotten so spiritually holy. Just like Jesus was talking about the Pharisees and lawyers. Christian believers today, that's what he's talking about. Let not him that eateth despise, think of himself as being so good that every other individual believer is contemptible, that what he does makes him filthy. Attitude I'm too good for you. I don't know if you've gone through this. I have. People wouldn't even let me come into their church building and stand in their pulpit. Last summer whenever we did the run from Rome City to wherever we went, my old church in Payne, Ohio where I pastored, they wouldn't even let us stand on the property. I've had people refuse to shake hands with me, Christian, because they say I'm a false prophet because I don't believe in the trinity. That's right. Just exactly what Romans is talking about.

I told you that if the Christian church would have believed what Romans 14 and 15:7 said, you wouldn't have all the splits and confusion and animosity and hatred and bitterness.

"judge" – *diakrinō*

In Romans 14:1 "disputations" is *diakrinō*, judge.

Diakrinō means the view to you being the judge; it's a view to you being the judge. You place yourself in the position of judging. You act as judge.

I did a very, very literal translation of this that I think will communicate verse 3 to anybody's head and heart who desires to know.

A literal translation according to usage of Romans 14:3:

Let not the more mature believer treat as contemptible the less mature believer and let not the less mature believer act in judgment of the more mature believer: for God hath saved both.

Now in this verse the greater sinner would be the one who is the more mature Christian. Like in Luke a while ago, the Pharisees, the lawyers who wouldn't lift a finger, washed the outside but they criticized Jesus for not washing his hands, but their heart was impure. Their heart was dirty, so to speak. Certainly much more important how your heart is than

your hands.

Ephesians 2:8

Who's saved by grace? Everybody who is ever saved is saved by grace. Grace is unmerited favor. This all fits with Romans.

Ephesians 2:9, 10

Good works is love without hypocrisy, renewed mind, nature believer. Don't you understand? Really something.

Romans 14:3

The first thing I see here in this verse is saved by grace, everybody. God hath received him.

Romans 14:4

“Yea” = but

In verse 3 God hath saved him. Now in verse 4 God is able to do what? Make him stand. Got it? This is something.

“judgest” – the view to your being the judge, your acting as judge. Who are you to do that, to judge another man's servant?

“servant” – Let's look at it from “servant” point of view that would first of all hit your head. It's bigger than what will first hit your head. Let's say I am an employer who hires someone to be our servant in the house, our maid. If I hired him, I'm the only one who can fire him. If Mrs. Wierwille and I hire someone for our house, Howard Allen has no right to fire him. That servant stands in relationship to us. To his own master he standeth or falleth.

Verse 4 shows very plainly every believer's standing before God.

A literal translation according to usage of Romans 14:4:

Who are you as a believer to act as a judge of any other believer's service? To his own master he stands. Every believer is rewarded or not rewarded but every believer is saved. For God is the one whose ability gave every believer his standing.

It is God who raised Christ from the dead. Jesus Christ was as dead as you can get dead, three days and three nights in the sepulchre, in the tomb. Yet God raised him from the dead, giving him that new body. That must have taken a pretty big action. All that you are or were before you got saved was dead in trespasses and sins. Certainly God could raise you spiritually from the dead since He raised Jesus Christ physically and every other way from the dead. Surely He could raise you spiritually from the dead. That's what He did.

It must have been the love of God that raised Jesus Christ. God so loved that He gave His only begotten son. What do you think happened when He got him up? He still loved.

I John 3:1

Jesus Christ was the son of God. You and I are also sons of God, but not His only begotten.

I John 3:2

“and it doth not appear what we shall be” – The reason is that we're body and soul, just born again. Jesus Christ when God raised him had a new body, and the life of that body was spiritual life. Look at this. “We know that when he shall appear, we shall be like him;

for we shall see him as he is.” There it is.

Number one, saved by grace. Here in verse 2 your standing is one of a son always. Maturity or immaturity has nothing to do with it, because you are His son. That’s what he’s saying in verse 4.

Romans 14:5

“esteemeth” – select for honor

“every man” – every believer

“own mind” – own head, own life

I was born and raised in a community where no farmer ever worked on Sunday. You could have had a wonderful opportunity to work on Sunday because of the weather, but no matter what the weather was, when Sunday came, you never harvested, you never did anything except what they considered necessary, like milk the cows, gathered eggs, fed dogs. That’s what you did. But you harvested no grain, did no special things like this. No farmer worked on Sunday.’ If a farmer in our community where I was raised would have worked on Sunday, the minister himself would have been out to see him right after the service on Sunday morning. And I’m sure some of the elders would have trailed along. Sunday, I was taught, was the Lord’s day, and on the Lord’s day you do no servile work. So maybe I understand this a little better.

Look at what we do today. We’ve still got it with us. One man selects for honor one day above another. Some are Seventh Day Adventists. Some are Sunday Adventists. But isn’t it wonderful how God sets this?

I wrote this concerning this verse:

Every man must be fully persuaded in his own mind to desire, and will to become more mature or he will always stay immature.

One man esteemeth one day above another: another esteemeth every day. One is more mature than the other, but you have to be fully persuaded. To be fully persuaded is to desire, to will, to become a more mature believer. If you do not will that, if you do not desire that, you will forever remain an immature believer. You’ll still be a believer, but rewards are involved for believers. Remember? It’s like if you do not desire or will to become more mature it’s like a baby that’s born that never develops.

(Dr. Wierwille gives example of baby in the teaching.)

There are born again believers who in their minds never will, never desire, to really become mature believers. When they are born at that moment they are cute, but sixteen years later can’t any longer be cute. Right? it may be a cute baby but at sixteen or twenty-one it’s no longer cute baby if it hasn’t matured. I don’t know how many of you have had to go through a place where they were people who were once cute babies and they still haven’t physically matured, and they are twenty, twenty-five. I remember once seeing a man who was thirty-two laying in a bed like a cradle, having to be turned over, etc.

Let every man be fully persuaded in his own mind. Persuaded in his own mind, to desire and will to become more mature or he will always stay immature. And for the most part looking at so-called Christianity today, it’s a sickening experience. Where is the maturity?

Also in relationship to this verse, I wrote:

Meats and days absolutely indifferent in themselves. God decides nothing for any believer

in respect to these works allowing each believer the liberty to choose the walk according to his spiritual maturity.

One man selects for honor one day above another. Another selects for honor every day. Let every man be fully persuaded in his own mind, fully persuaded to mature. That's what it says.

First one I gave you is salvation by grace. Secondly, standing as a son. Third one, fully persuaded to mature. Fully desiring, fully willing to mature. That's verse 5.

Judging another believer is never your right or privilege, but God's only. Mature or immature. The judging of any other believer is never your right or privilege, but God's only. Remember verse 4.

Romans 14:6

I told you meats and days absolutely indifferent.

“regardeth” – much like select for honor, “esteem” of verse 5

To judge any other believer is never your right or privilege. God's only.

Verse 6 is really an expansion of verse 5, reiterating, including days as well as food. So if someone said to me I had to keep 40 days of lent, the man who said that had to be what kind of believer? Immature. I don't have to keep 40 days of lent, but I'm not going to judge that man. I'm going to let God do that because the judgment is one of rewards, not of salvation. Got it? Salvation is both the immature and the mature believer are both saved. Both have the standing of a son. But their state varies, fluctuates. And God is going to be the judge and hand out the rewards, not me. So if they want to keep 40 days of lent, God bless them. It's their privilege. That's right. So I do not judge them. But on the other hand, they have no right to despise me for not keeping it. Nor do you or I have a right to despise them because it's all coming out in the rewards. If they are born again of God's spirit, they are sons of God. That's what Romans 14 is talking about.

Romans 14:7

“none of us” – mature or immature

No believer lives or dies to himself. Why? Because that believer is God's property.

I Corinthians 6:20

The price was God's only begotten son. That's the price. You're bought. Who do you belong to? The one who bought you. You go down and buy a tape. To whom does that tape belong once you buy it? You buy a loaf of bread, to whom does that belong? Well, when God bought you, to whom do you belong? God.

None liveth or dieth to himself because you're bought.

I Corinthians 7:17, 18

It's in sonship, standing as son. Whether you're circumcised or uncircumcised is works business. God doesn't legislate.

I Corinthians 7:19-23

You'll always stay immature if you're the servants of men.

I Corinthians 7:24

Romans 14:10

For we shall all stand before the judgment seat of God. We're all going to stand before God in judgment. Not in sonship, but of the walk. The rewards, which is the *bēma*.

Romans 14:12

“every one of us” – Every believer, no matter how mature or immature.

Romans 14:8

But during our living, during the time we live here upon earth as sons of God, what about the lordship of Christ in our life for the rewards at the *bēma*? It's a matter of indifference to God about circumcision or uncircumcision, clean or unclean, days. But what about the lordship of Christ in our life while we're walking so we mature and do not stay immature, so that when we appear before the judgment seat, the *bēma*, of God, we are handed the rewards.

Romans 14:9

Talking about the lordship of Christ, my relationship with His son, who is also my brother. Yet he is also my lord. What do I do about that? I am free in my life as a born again son of God to exercise the dominion of Christ in my life as that relates primarily to my life and death situation.

All judgment that God gives to the son simply means what the son accomplished and that you and I believed to do in the light of this because of the lordship of Christ in our life.

John 5:22**Matthew 25:31,32****Matthew 16:27****Matthew 19:28****Romans 14:9**

He is the lord of life and death, the only one in whom the judgment resides as to the motives in those for whom he died and who died with him who are born again sons of God.

When people became leaders of groups, they became judges and then they despise the brethren.

“For to this end” – To this end that Jesus Christ had lordship in our life. To this end, for this great reason, Christ died and arose and lives again.

Both of the dead who have died in Christ, he's lord of them, was lord and is lord because there is going to be a return, a raising. And those that will be living.

Romans 14:10

I just told you that when they became leaders of factions or groups then they start judging. They despise the brethren.

“judgment seat of Christ” – judgment seat (*bēma*) of God, is the text.

If you're going to do anything and you haven't fully matured, you ought to at least just judge yourself rather than others. You finally mature that you don't even judge yourself. That is full grown, full knowledge, primary will of God maturity for every son of God.

That's why I write today:

My rights and liberties in Christ are never to be exalted in my walk above love without hypocrisy.

The principle is stated in verse 14.

Romans 14:14

Romans 14:16

Romans 14:20

Romans 14:22

Romans 14:23

Mark 7 in the Revised Version I want to read you.

Mark 7:18 (Revised Version)

He saith unto them, are ye so without understanding also? Perceive ye not that whatsoever from without goeth into the man cannot defile him because it goeth not into his heart, but into his belly and goeth out in the drouth. This he said making all meats clean.

That's Mark 7:18 and 19 from RV.

Titus 1:15

I Corinthians 6:12

“expedient” – meaning just, to bring together; Not all things are wise. It isn't smart. All things are lawful for me, but I will not be brought under the power of any.

“lawful” – *exestin*

It's an interesting word “lawful” because the word “power” is *exousiazō*. Words real close in sound put together.

Not expedient, not profitable, not just right, not smart, doesn't bring together. It separates rather than bringing together.

I will not be brought under any.

I Corinthians 6:13, 14

I Corinthians 10:22-27

Conscience is nothing but a habit pattern. The habit pattern depends upon what you've been taught. Conscience can be changed by changing your life on the Word.

I Corinthians 10:28-33

“saved” – made whole, become more mature, grow up Really something, isn't it?

Romans 14:10

ROMANS 14:11-23

April 30, 1980

We closed out last session with Verse 10, and I'd like to open with that closing part there especially. But I'd like to say to you that you always have to check yourself to see what is your motive in judgement when you make a judgement. What is your motive behind it? Is it the love of God in the renewed mind without hypocrisy? If it's that, you'll always be right on. There really is no judgement that any man can make of any other man except to sit down and to show him the Word. It's the Word that has to be presented.

Romans 14:10

Romans 14:11

Romans 14:12

This "account of himself to God" has a great deal to do with the phrase "we shall all stand before the judgement seat of God." The word "Christ" is in the King James, but all the major texts have the word "God" in it, and that's what it ought to be.

There's a matter I want to share with the Corps tonight in all the depth that I can get into to bless you and give you an understanding as completely as possible of the judgement seat. There is no condemnation for the born again believer. His trial was held in Christ as dead with him. The believer's sentence was rendered and subsequently endured in the person of another, Christ Jesus. The judgement seat for every believer where he shall give account of himself before God, is for rewards not condemnation.

The word *bēma*, translated judgement seat, must be understood and it must be rightly divided or you'll be in confusion a lifetime.

Acts 7:5

"set his foot on" – two words, *bēma podos*; The *podos* we can all understand from podiatry, foot specialist. You wonder how they got to those words.

Bēma is used, at times, in the sense of a place where someone stands up on. It's just wide enough for someone to stand on. In other words, I could stand on a platform where I would be speaking to you tonight and if that is just wide enough for me to stand upon, it would be called a *bēma*. At other times it is wide enough to place a chair on it, and the individual may be seated. Like I'm seated here teaching you tonight.

This I can illustrate to you and clarify for you considerably if you'll remember the word *cathedra*, from which we get the English word "cathedral." *Cathedra* means chair. We got the word cathedral from this word because a cathedral is considered to be the bishop's church in an area. Whenever you have a cathedral, you have a bishop's church. And the reason it was called a cathedral is because that was where the bishop had his chair, *cathedra*. That illustration will help you to understand *bēma* too, because the bishop's chair is in the cathedral, the word cathedral has a broader meaning than just the bishop's chair. The word *bēma* comes from the word *bainō*. *Bainō* means to tread.

Joshua 1:3

"tread" – *bainō*

The Greek word *bēma* or judgement seat comes from *bainō*. That's why "set his foot on" I

can understand from Acts 7:5.

The word *bēma* is to stand in judgement of. In a cathedral, all the people would stand. Later on, the bishop, when he would speak, then he would sit down in the chair, for then he represents judgement. Otherwise, he is simply making an oration or declaration. The word *bēma* is to stand in judgement of condemnation or rewards.

Nehemiah 8:4

It's a platform of wood. The Septuagint reads a *bēma* of wood. A judgement seat, a judgement standing place. And the thing he did there was he opened the book and all the people stood and he read the Word to them.

Acts 12:21

“judgement seat” – *bēma*; made an oration, or political speech

So the *bēma*, in its tightly knit meaning, is always a judgement seat of either condemnation or rewards, or a larger meaning of a place where anyone would stand and make a declaration or oration or read the Word. That specially prepared place is called a *bēma*.

So in the light of that, wherever the Word of God is taught, whether a man is seated or standing, in the light of all that, that's a *bēma*.

Matthew 16:27

This is the personal presence of the return of Christ upon the earth after the gathering of the saints.

Matthew 19:28

“in the regeneration” – This is the new birth. Titus 3:5.

That's the *bēma* again.

Matthew 25:31, 32

That is judgement. Same throne we've been reading about.

John 5:22

I think we'll hold that a minute, because I want to check II Corinthians 5 with you.

II Corinthians 5:10

I Corinthians 4:3-5

John 5:22, along with the next scriptures I've read have been some of the arguments that Trinitarians have used to prove the deity of Jesus Christ, saying that in Romans, it's the judgement seat of God. Yes. But that judgement seat is identical with the judgement seat of Christ. They use this one from John 5:22. There has to be something wrong in the logic of that statement that they utilize. For it says He committed all judgement to the son. Then the son cannot be God, nor can God be the son.

Romans 14:11

“It is written” – Let's go find where it is written.

Isaiah 45:21, 22

“Have not I the Lord?”

“There is none beside me.”

If Jesus Christ is God, then the Lord is a second God and God is a first God. Then you've got three gods.

Isaiah 45:23

Romans 14:11

It's a quotation from what I've just read from Isaiah. The Lord is Jehovah in relationship to His people. Jehovah is always God in relationship to His people. In one sense, class, here's the Word of God; the declaration of this Word is Jehovah to you and to me, God's Word in relationship to His people. Jesus Christ, as the son of God, was God's only begotten son representing the Jehovah in relationship to God. Jesus Christ was God's only begotten son on the level of the senses always doing the will of the Father in carrying out God's will and establishing judgement by what he declared as God's Word. So the judgement seat of Christ with the return are after the gathering together, with the final return of Christ upon earth, is not the identical as the appearance before God in judgement. This is a judgement upon the earth for which Jesus Christ, God's only begotten son, will be taking the place of God in the judgement of the nations and others who have to appear before him.

"It is written" – The reason it's stated "it is written" is that you can go right back and read it, and that's exactly what I mean.

"As I live, saith the Lord" – the Lord God, Jehovah, Elohim

"God" – Elohim, the Creator

Jesus Christ represented God upon earth, communicating God to people on the senses level as God's only begotten son. Unto God every knee shall bow through Christ Jesus.

Philippians 2:6-11

This is a build up and expansion of the record in Isaiah 45:23 that I read a while ago. Here in Philippians, the Word of God speaks regarding the prize, while in II Timothy, the Word of God speaks regarding the crown, the righteous judge.

In Romans 14:13-16, it gives the attitude of the believer and the effect of his action on others.

Romans 14:13-16

Reading these verses, you can clearly see again that renewed mind love without hypocrisy is far more important than my stubbornness to exercise my privileges, even though I have the legitimate liberty to do so.

Romans 14:14

That's the first great principle.

Romans 14:19

That's the second great principle.

Two great principles of truth set forth here. The first one is nothing unclean of itself. The second is follow after things that make for peace and edify.

Frequently these great truths are missed when people read Romans 14. Perhaps because of our wrong teaching or previous Sunday school training or theological.

By the way, Corps, if it's at all possible this Sunday morning, find yourself a TV Guide before Sunday morning and sit down for at least one or two hours and watch every

religious telecast on television. So get yourself in front of the boob tube Sunday morning and see how they handle the Word of God.

Romans 14:14

I Corinthians 6:12

lawful – doesn't say profitable, but lawful

"I will not be brought under the power of any." – Remember that, for we may be coming back to it later.

I Corinthians 6:13

"body" – talking about the church body

This great principle I read to you from Romans 14 is brought to light not only in Verse 14, but Verse 16.

Romans 14:16

"good" – freedom

Romans 14:20

"meat" – food

Romans 14:22

"Hast thou believing" – the mature Christian believing, an initiated one.

Romans 14:23

"faith" – believing

Let's compare Mark with all of this.

Mark 7:18, 19

"purging all meats" – cleansing all meats

The Revised Version of Mark 7, I want to read to you.

Mark 7:18 (Revised Version)

"And he saith unto them, Are ye so without understanding also? Perceive ye not that whatsoever from without goeth into a man, it cannot defile him;"

Mark 7:19 (Revised Version)

"Because it goeth not into his heart, but into his belly, and goeth out in the draught. This he said making all meats clean."

This making all meats clean deals primarily with the ceremonial usage.

Titus 1:15

I Corinthians 6:12

"expedient" – *sumpherō*; It's literal meaning according to usage is "all things do not bring together" or "bring together justly." In our day it had the connotation many times of being polite. That is not the context of the literal of that word. Expedient means all things do not bring together, bring together justly.

Romans 14:19

The second great principle, and it's inherent in I Corinthians 6:12, is the statement "I will not be brought under the power of any."

I Corinthians 6:12

"brought under the power of any" – one Greek word, *exousiazō*

This was interesting to me. "Brought under the power of" is *exousiazō*, while "all things are lawful," the word "lawful" is the word *existin*, from which we get the word *exousia*. *Exousia* is from the root word *existin*, meaning "authority." "Bring under the power of" is the exercised authority. All things are lawful, *existin*, authority, powerful, right on for me. But I will not be *exousiazō*, brought under the power of any because it is not expedient. It will not bring together justly and rightly.

The Weymouth New Testament in Modern Speech, I'd like to read you Chapter 8 from I Corinthians to give you a flavor that I think will bless you.

"Now as to things which have been sacrificed to idols, this is a subject which we already understand, because we all have knowledge of it. Knowledge, however, tends to make people conceited. It is love that builds up. If any man imagines that he already possesses any true knowledge, he has as yet attained to no knowledge of the kind to which he ought to have, attained. But if any one loves God, that man is known by God. As to eating things which have been sacrifices to idols, we are fully aware that an idol is nothing in the world and that there is no God but one. For if so-called gods do exist either in heaven or on earth, and in fact, there are many such gods and many such lords, yet we have but one God, the Father, who is the source of all things and for whose service we exist. But one Lord, Jesus Christ, through whom we and all things exist. But all believers do not recognize these facts. Some from force of habit in relation to the idol even now eat idol sacrifices as such and their conscience being weak are polluted. It is true that a particular kind of food will not bring us into God's presence. We are neither inferior to others if we abstain from it nor superior to them if we eat it. But take care lest this liberty of yours should prove a hindrance to the gospel of weak believers. For if any one were to see you who'd know the real truth of this matter reclining at tables in an idol's temple, would not his conscience, supposing him to be a weak believer, be emboldened to eat the food that has been sacrificed to the idol? Why your knowledge becomes the ruin of the weak believer, your brother for whom Christ died. Moreover, when thus sin against a brethren and ruin their weak conscience, you are in reality sinning against Christ. Therefore, if what I eat causes my brother to fall, never again to the end of my days will I touch any kind of animal food for fear I should cause my brother to fall."

It is also interesting to read the translation from the New English Bible, of Chapter 8.

"Now about food consecrated to heathen deities, of course we all have knowledge as you say. This knowledge breeds conceit. It is love that builds. If any one fancies that he knows, he knows nothing yet in the true sense of knowing. But if a man loves, he is acknowledged by God. Well then, about eating this consecrated food. Of course as you say a false god has no existence in the real world. There is no God but one, for indeed if there be so-called gods, whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom all things toward whom we move and there is one Lord Jesus Christ, through whom all things came to be and we through him. But not everyone knows this. There are some who have been accustomed to idolatry, that even now they eat food with a sense of heathen consecration and their conscience being weak is polluted by the eating. Certain food will not bring us into God's presence. If we do not eat,

we are none the worse, and if we eat, we are not the better. But be careful that this liberty of yours does not become a pitfall for the weak. If a weak character sees you sitting down to a meal in the heathen temple, you who have knowledge, will not his conscience embolden to eat foods consecrated to the heathen deity? This knowledge of yours is utter disaster to the weak, the brother for whom Christ died. In thus sinning against your brothers and wounding their conscience, you sin against Christ. And therefore, if food be the downfall of my brother, I will never eat meat anymore, for I will not be the cause of my brother's downfall."

See, the record so clearly indicates that it would not be the love of God in the renewed mind in manifestation without hypocrisy if a strong believer does this in the presence of a weak believer.

Romans 14:15

"charitably" – the love of God in the renewed mind in manifestation

"destroy not him" – You couldn't destroy a brother, for he too has eternal life. Right? So immediately you know there has to be something wrong. The word is "separate" or "put away." The strongest word that could be used is "ruin." At this point where the word "destroy" is, I have a manuscript notation that I could give you because the oldest manuscript (known as D.3) uses the word "separate" or "put away" instead of "destroy."

Romans 14:16

"good" – freedom

Romans 14:17

Romans 14:18

"acceptable" – well pleasing

"approved of men" – men believers who are mature, as well as believers who are not as mature

Romans 14:19

Romans 14:20

"destroy not" – do not put away, separate, or ruin

But it is evil for that man who eats that to be offensive to show his liberty or the freedom he has in Christ to do as he fool pleases.. That's sin.

Romans 14:21

Romans 14:22

If you have mature believing, you should have the love of God in the renewed mind without any hypocrisy. If you've got that great maturity, you have it to yourself before God. You don't go out among the other believers who are weaker and flaunt your liberty or the freedom you have in Christ Jesus. Happy is he that condemneth not himself in the thing which he alloweth, because of his maturity in Christ.

Romans 14:23

"And" – but

"doubteth" – questions

“damned” – hurt, wounded

He’s hurt, wounded, because his head can’t take it, because he eateth not of faith, because it is not out of believing. He’s just putting on a front, not really out of believing. Therefore, his head can’t take it and he will feel condemned.

“For whatsoever is not of faith is sin” – For whatsoever is not out of believing, or from believing, that is sin.

So you quit boasting about having liberty and freedom in Christ Jesus when in reality that thing which you are doing really exercises authority over you.

I wrote the following this afternoon:

As a believer you may scream, yell or cry saying, this invades my sacred right as a son of God in my standing with Him. Things which I’ve taught you here in Romans 14, which I believe the Word of God plainly teaches, and we’ve had people in The Way Corps, as well as The Way Ministry who have screamed, yelled and cried, saying that our teaching or what we stand for and believe Romans 14 says invades their sacred right as sons of God standing before Him. But I believe you’re stopped dead in your tracks and you have to become silent and reverent if you say that in the presence of him who pleased not himself.

That record is the one from Philippians 2:3.

Philippians 2:3

I’m so thankful that in this year of the renewed mind, we can do Romans 14.

Philippians 2:6-8

That’s why you don’t scream, yell or cry saying this invades you sacred rights as a son of God in your standing with Him. You absolutely stop dead in your tracks and become silent and reverent in the presence of God’s only begotten son who pleased not himself.

Years ago I belonged to a fraternity. There was a road coming from Lakeland College going to Wisconsin. One night we were going along and somebody said, Boy, this is like a female road. And I said, “What do you mean, female road?” He said it’s got more curves than a bath towel going around a sorority house. So that’s for the religiosity of the Corps. This fraternity I belonged to was called Mu Lambda Sigma. Today I’m tremendously blessed that I once had the privilege of belonging to it and also being president of it. We had a real great principle, and this was it; God first, others second, I am willing to be third. That was the great basic principle of the fraternity. Thinking about this tonight, it came back to my consciousness where we put God first, others second, and I am willing to be third. That is Romans 14.

Now in the light of all this, I’d like to conclude tonight in reading you I Corinthians, Chapter 9.

I Corinthians 9

“Am I not an apostle?” – That’s pretty good. This was Paul, the greatest man who had the revelation of the mystery. Nobody’s fool. Right at the top echelon as an apostle. Of all the men that lived, he’s the only one that received the revelation of the mystery. Right? He’s not a second rate Christian. He’s mature, mature.

(Dr. Wierwille reads I Corinthians 9 from the King James Version.)

I Corinthians 9:2-26

I Corinthians 9:27

“subjection” – Make that body, that mind that controls that body, adhere to the revelation of the Word, to bring that into subjection, which is the love of God in the renewed mind in manifestation without hypocrisy.

“castaway” – castaway from the rewards

Romans 14:12

The account for us, the born again believers, is to receive the rewards. That’s why we walk in the renewed mind love of God without any hypocrisy and without any criticism of any other immature Christian.

I’d like to close where I began this evening with you, in that which I wrote and used Sunday night at the close of the teaching.

If a million people love you, I would be one of them. If only a thousand people love you, I will be one of the thousand who cares. If only a hundred people love you, I will be the one who cries. If only two people love you, I’ll be the one on your right side. But if no one else is left on earth to love you, you’ll know that I have died. But God is still alive.

That’s the Corps for this Wednesday night. Thank you.

ROMANS 14:17-23

May 7, 1980

We're still in the Book of Romans. Do you think we'll ever get through? I'll make you a promise. We'll do it even if we don't teach it by the end of this year. So we're going to finish Romans. But we're still in the fourteenth chapter for the roost part. Perhaps I ought to say here that Verse 12 of Romans 14 is just so fantastic when you live and work the accuracy of God's Word, because you cannot look at your life in the category of the immediate return. When I teach the Advanced Class, I tell you that you have to look for the profit in it, remember. What's the profit of it? Many times that profit is not completely evidenced or made visible until a long time after its original occurrence. Likewise here in the Book of Romans. As believers, we walk on God's Word anticipating rewards of the future, not just the rewards of the immediate present except the satisfaction of spiritually knowing you've done your utmost for His highest. You look and work with the believing of the hope, which is the return of Christ. When you consider this present life in relationship to eternal life throughout the ages, it takes on a coloring that will stand you in good stead and keep you faithful if you want to be faithful to the greatness of God's Word as long as you live.

The illustration that comes to my mind is like the NCAA Finals. Two final teams involved, and they are both vying for the trophy. Tomorrow night is the finals, let's say, so they both have the hope of winning. It's not immediately available until tomorrow night. And they have the hope of winning. And that has kept them driving toward that moment because whoever wins that not only gets the trophy, but is recognized as number one. That's the reward, the trophy.

When you think of the ministry God has given us, it's the hope of Christ's return that keeps you steadfast day after day after day after day, because you know you're playing on a winning ball team spiritually. And all you have to do is just stay playing that ball game day after day and week after week, because you're going to be in the finals and you are going to win the trophy and you're going to be recognized as number one. In that are all the rewards because of your stand for God and the accuracy of the Word through all your lifetime. Maybe your lifetime is only twenty, thirty or forty years, but all that lifetime you will then be rewarded. That's what every one of us shall give an account of himself to God. It's not an account for judgement, it's an account for rewards.

I wrote this for the Corps tonight:

Live like there is no day after tonight. Teach tonight like there is no tomorrow.

I also read a letter from one of our believers this week that said, "constantly teaching me more than I thought I needed to learn."

Here's a great statement I found today about Abraham Lincoln. I often think about Abe Lincoln. He didn't have the opportunity of a great deal of education from a recognized institution. But look at the greatness of that man's mind, his ability to convey thought concepts to people. Very few people have ever been able to write anything better than the Gettysburg Address. Therefore, it's just not education. What do you have in your life? What's the quality within you? What do you really have within your own self that will make you? Abraham Lincoln said, "I can see how it might be possible for a man to look down upon the earth and be an atheist. But I cannot conceive how he could look up into the

heavens and say there is no God.” I can understand that. When you look upon the earth and see mankind, you can almost say, “Well where in the hell is God?.” But boy, when you stop and look up and the heavens declare everything else, see everything, etc., you would have to absolutely know it just didn’t happen. There had to be an intelligence behind it, and that intelligence is the true God.

I talked to you last week about the word “expedient.” I’d like to go back and hit that word again tonight, because these are things you have to put in your vocabulary and thinking.

The word “expedient” as it’s used, I told you last week all things literally this is what it means, all things do not justly bring together. I may have not put the word “justly” in that phrase, but as I look at it, I think you can put it there. All things do not bring together. Bring together how? Justly, rightly. That’s why I put the word “justly” in there.

We also talked about liberty, and I believe that liberty is the freedom to choose according to the Word of God, not to be brought under the pressure of anything but the Word.

Here in Romans 14 and even in 15 we’ll still be dealing with the love of God in the renewed mind in manifestation without hypocrisy, which effects the believer’s action toward others. And this indicates the genuine motivational attitude of every believer.

Before we get back into Romans 14, I want to go to I Corinthians 10.

I Corinthians 10 is sort of like an enlargement, a commentary on Romans 14 and 15.

I Corinthians 10:23

I Corinthians 10:24

He’s not talking about an unbeliever. He’s talking about believers.

When you’re a believer with the love of God in the renewed mind without hypocrisy, you are always interested in the other believer’s welfare.

I Corinthians 10:25

“shambles” – market place of the temple. It was food that was offered to idols, food that was edible that was offered to idols.

“Eat, asking no question for conscience sake” – This is a mature believer.

I Corinthians 10:26

I Corinthians 10:27

In other words, if an unbeliever invites you and you want to go, whatsoever is set before you, eat. Don’t ask any questions for conscience sake if you’re a mature believer. Otherwise, you better stay home.

Mrs. Wierwille and I have been through this through the years. We invited somebody to our place and he sat down and said, “I can’t eat that.” That’s against my believing. So he didn’t eat. But he was off the Word of God. We’ve been through all this stuff. People get on an organic food business and all they eat is garlic or something. They just get screwy.

I Corinthians 10:28

In other words, here’s good edible food and he says that’s offered to idols. I don’t want to eat it. He says just don’t eat it.

I Corinthians 10:29

“conscience” – habit pattern; You can change your conscience by changing the information you send to your mind. Conscience is habit pattern. Habit pattern is dependent upon what you are taught.

I Corinthians 10:30-33

Not only just to be born again. You have to work with people so they get to be whole, grow up.

In Romans 14, in light of I Corinthians 10, I would like to say that the right moral attitude, or the proper conscience toward moral principles is derived from the Word, and that is what directs the believer’s mode of action. Every believer has the example or has for his example, our Lord and savior Jesus Christ, who is our master, because we confess with our mouth Jesus as lord. He is our lord, our master. So every believer has the example of his lord and master, Christ Jesus. And in addition to that, you have the teaching of the scriptures, both the Old and New Testament.

So every one of us is going to give an account of himself to God, to receive the rewards that will be ours through all eternity.

In Romans 14, I thoroughly handled verses 13 through 16 last week. But tonight I want to again reiterate the rest of the chapter.

Romans 14:17

“kingdom of God” – is overall; To me, I picture it like a half moon. Everything upon the earth comes under the kingdom of God. That is why part of the kingdom of God is, in the Gospels, called the kingdom of heaven. The kingdom of heaven is Christ’s personal presence upon earth, which is under the dome, or that canopy of the kingdom of God. So the church of the body to which you and I belong is under the kingdom of God. The kingdom of God means the reign or the supremacy of the king, who is God. Kingdom of God, or God’s kingdom.

“in” – through

“Righteousness” – The kingdom of God’s righteousness. In the essence of the fourteenth chapter, about the immature in believing being respected and blessed by the more mature one, this Verse 17 sets righteousness as the right moral effect, producing the right moral effects. It’s not meat and drink but right moral effects.

“Peace” – Peace is always the result of purpose and motive. It results from the purpose and motive that are instituted by the believer. Peace is always an inside job.

Romans 5:1

The individual believer has it, but as he relates himself to other believers in the righteousness, the proper moral effect, this peace among the believers results from the purpose and the motive.

Romans 14:17

“Joy” – Joy is an inside job. Happiness, the word will come up later in Verse 22, happiness is dependent upon the external environment. Joy is an inside job. People have happiness because of the abundance of material or the external environment in which they are located. But they may lack joy within.

If you have joy within, the external media will affect you very little. Wasn’t it the psalmist who said that if he were in the midst of hell, he knew God would be there. That’s joy. Not

being circumstance conditioned or environmentally conditioned or with the extraneous matters in the senses world, but being conditioned to God's Word, you have that joy inside. So the whole criteria here is stated in Verse 17. Right moral effect, righteousness, peace resulting from purpose and motive in your life, and joy, an inside job. The serenity and quietness of that is because of the presence through joy in *pneuma hagion*. Have you spoken in tongues silently to the Father today? If you have, then you have that joy within. You know you have Christ within, the hope of glory. No matter what the external situation may be, you know that you have joy through the presence of the Christ in you, the hope of glory. That's why speaking in tongues is so very important moment by moment and day by day.

Righteousness, peace and joy. In the light of that, look at the next couple of verses.

Romans 14:18

“these things” – right moral effect, peace, joy

“serveth Christ” – here upon earth, walking moment by moment and day by day

“acceptable” – well pleasing; Look at it in the light, he that doeth these things serveth Christ through God. That's why Jesus Christ could not be God again. He is well pleasing. We don't make ourselves acceptable to God. That would be works. We make ourselves acceptable to God by our righteousness, by our peace, by our joy. But we serve our lord and savior Jesus Christ. Reminds me of the works I do ye shall do also. We are Christ's ambassadors here upon earth. We do the work of Christ here upon earth now through the power of God in us. And that is well pleasing to whom? God. And approved of men. It's approved of believers, believers who love God and who have an understanding of His Word, because we're talking about believers, same more mature than others. But these others are growing in maturity. They are like babies. A three month old baby is a child, but a sixteen year old just has more knowledge, he's grown up a little. So it is spiritually. Some that are just born again today will not have the knowledge of God's Word that you do in the Corps. Right? They are willing and ready to grow. That's where the approval comes. We don't stand approved before men. We just don't let men judge us. God is our judge. Our approval stands with people who are working the Word, studying the Word to show themselves approved unto God by rightly dividing it, and they walk along with you. They may be much more immature than you are, but they are still moving up, learning. That's the approval.

God looks on the heart. He looks on the inside of a man or a woman. He looks at the motive. He looks at the motive in your heart. Senses man always looks on the outside. He looks at the effects. God looks at the motive.

Romans 14:19

The “things that make for peace” is always the love of God in the renewed mind in manifestation without hypocrisy. And that is what builds up, edifies another. You can have mutual upbuilding, edifying, only under conditions of peace. Some of you may be able to understand that better if you're husband and wife. There you have the same deal. If there's going to be a mutual upbuilding of both husband and wife, they have to have peace between themselves. If Mrs. Wierwille and I would be madder than hornets at each other, there couldn't be any upbuilding, edifying. Likewise with the believers. The love of God in the renewed mind in manifestation without hypocrisy makes for peace among the mature and other less mature believers. That's what builds up, edifies that whole body of born again believers.

Romans 14:20

“the work of God” – What work of God? The righteousness of God in Christ Jesus, that you made him lord, that you have the love of God, that you have the fulness of that holy spirit.

“destroy” – ruin

“All things indeed are pure” – Because the earth is the Lord’s, the fulness thereof. For the mature believer with the renewed mind, the earth is the Lord’s, the fulness thereof, any type of food that is set before him, or drink, that wouldn’t stop you because if it’s set before you, you would eat or drink the stuff. You understand because of your spiritual maturity that it isn’t what goes in the belly that’s so important, but what comes out of it, because God looks upon the heart. You can eat garlic all night and it wouldn’t affect your spirituality.

“eateth with offence” – or “being offensive about his eating”; You never want to be offensive.

Romans 14:21

Here we’re talking about a brother believer. I’m going to explain this further I guess.

“weak” – more immature

The right motives can never be right if the ensuing action is wrong. To act in any situation so as to be in agreement with or compliance with the opinion or opinions of another person, that act is sin, broken fellowship. All wrong, all evil, all sin is never justified by any believer on their statement that the ground for their action was good intention.

Someone once said that the road to hell is paved with good intentions.

Verse 21 – “whereby thy brother stumbleth, or is offended, or is made weak.”

Romans 14:22

If you’re real mature with renewed mind believing, you have it to yourself before God.

Happiness is an outside job, it depends on the outside. If a fellow has oodles of money and a good job, he may be happy, but he may not have joy within. Happiness is dependent upon material, senses things in the outside world. So when it talks about “happy is he that condemneth not himself in that thing which he alloweth,” it is not so much being from in his own conscience. And I told you conscience is a habit pattern due to teaching. See, it’s not so much being free in his own conscience but being free from the judgement he must pass on himself in the risk of stumbling a weaker brother by his incorrect judgement of that weaker brother.

I will reiterate this for you. This Verse 22 has really been taken out of context. Happy is he that condemneth not himself in having sex six times a night in the things which he alloweth with any woman or man. That’s the way they use it. It’s been the great scripture for tripping out on sex whenever you want to, or being a homo or lesbian. This is the scripture that the so-called “Christian homos,” or as they call themselves “Christian lesbians” use. Happy is he that condemneth not himself in that which he alloweth. So my habit pattern has become “anything goes,” so what difference does it make. That’s totally wrong. You know that. You know that without not even knowing the depth of the scriptures. You know it from oodles of other scriptures. But you see, man is always looking for some scripture that will give him a cop out. Like a certain man is always

looking for a scripture that he can get evangelism out of. Doesn't make any difference what the scripture says.

Talking in Verse 21, and even from 20 on, this whole section, I've capsulized it in this sentence:

Not so much being free in his own conscience (habit pattern due to teaching) but being free from the judgement that believer must pass on himself (the more mature believer pass on himself) in the risk of stumbling his brother, stumbling to the end of judging him, and then he gets mad about it that you are judging him. Then instead of nurturing him and bringing the immature believer up to more maturity, he just says to hell with the whole thing and goes on "skid row" spiritually.

Not so much being free in his own conscience but being free from the judgement he must pass on himself in the risk of stumbling his brother by incorrect judgement of his weaker, immature brother.

This whole section, Corps, is not talking about sex license, it's all talking about food and drink. Perhaps sex can be brought into it in our culture. There's not much argument about food and drink anymore, but it can be brought in and you can handle it in the same light and in the same truth wherewith food and drink is handled.

Acts 11:1-3

Looking at it in the light of Romans and Corinthians, would Peter have the right to go in and eat with them? Definitely. But he comes back to Jerusalem and this occurs.

Acts 11:4-10

Can't say Peter didn't have revelation. That revelation agrees with what Romans sets forth and Corinthians. As far as God is concerned, nothing unclean. Right?

Galatians 2:11

Tremendous statement. One man of God against another man of God. For years I didn't understand this. I think I understand it now better than I ever did. The reason Paul did this is because Peter was a mature Christian. Paul was a mature Christian. But Peter had given in on a great principle in spite of his maturity. Peter knew better, but he didn't do better. So Paul withstood him to the face.

Galatians 2:12

Before they came from the church in Jerusalem where immature Christians were endeavoring to think you ought to be circumcised and you ate only certain kosher foods.

"Fearing them which were of the circumcision" – There's the key. Peter was a mature Christian, but he drifted back into fear and he compromised or endeavored to compromise with the people who were coming up from Jerusalem.

Galatians 2:13

Peter was an influential leader and he gave in on the principle, and Peter began to influence others so much that Barnabas, and you know the record of Paul and Barnabas and the love he had for Paul. Now Barnabas splits out with Peter against Paul.

"dissimulation" – with their blowing it

Galatians 2:14-21

Boy, what a statement face to face with Peter. Paul did not take a crack at Peter because he didn't love him. Paul had to withstand Peter to the face because great Biblical principles were being misused because Peter was a mature believer. But a mature believer can compromise his believing and slip back. Do you understand? So Paul withstood him to the face because Peter was to be strong.

Boy, if you now just continue reading Galatians in the light of Romans, man, what a tremendous revelation that is.

Galatians 3:1, 2

It appears from the Word of God that Peter's action had great influence, way beyond Barnabas, even Galatians got influenced.

Galatians 3:3-13

Look at the maturity of the believing of Paul.

Galatians 3:14

Look at the greatness of the promise of the spirit, which would have speaking in tongues in it that I talked about earlier.

Galatians 3:15-29

Galatians 4:1

The youngest born again believer in the family and household of God has the same rights and privileges as the oldest does. But he just does not know it.

Galatians 4:2-16

He was building them up, trying to make more mature believers out of immature ones who had been turned aside, perhaps by Peter and Barnabas, who were leaders.

Galatians 4:17-31

Galatians 5:1-8

Galatians 5:9

A little leaven – Just a little wrong teaching, leadership broken down, compromising, thinking there is something you can do to save yourself or prove your salvation or to make your works stand before God.

Galatians 5:10

Galatians 5:11

“Why do I yet suffer persecution” – not in the text

Galatians 5:12-26

Galatians 6:1

Remember what I taught you a little while ago, not so much being free in his own conscience, but being free from the judgement he must pass on himself in the risk of stumbling his brother by incorrect judgement.

Galatians 6:3-5

We who are more mature bear along with what? The less mature.

Galatians 6:3-5**Galatians 6:6**

“communicate” – build the other one up, but in that word “communicate” is also the other one who lifts up, the one who teaches in all things.

Galatians 6:7

“mocked” – nose up

“soweth” – in the teaching of the Word, building others up

Galatians 6:8**Galatians 6:9**

“Let us not be weary” – That’s where I started tonight when I talked about the rewards and the hope. It’s the hope of Christ’s return that keeps you from getting weary. It’s the hope of his return that keeps a man moving ahead. So don’t get weary in well doing.

“due season” – the return

“shall reap” – be rewarded

“if we faint not” – If we don’t give up; If we give up now, sure we’ll be at the return, but we’ll not get the rewards, not going to reap.

Galatians 6:10

People, when you really love God, you’re going to want the best for everybody, even the unbeliever. I just don’t even want an unbeliever to go to hell. I know they’re going, but I don’t want them to go. I know all this. I don’t want an unbeliever to be sick, injured and hurt. Why? Because I love God and I want the best for everybody, even the unbeliever.

I think Rufus Mosely set that so beautifully for me in my heart when he said, “We have to love the unbeliever because that’s the only love they are ever going to have on the road to hell.”

But especially good unto them who are of the household of faith. This thing just tears my soul up. I have seen so-called born again believers better to unbelievers, love them more than to love us who search the scriptures and endeavor to stand approved before Him to rightly divide the Word of God. I’ve had Christians, born again believers, who would not even shake my hand. What do you do with these verses? Well, you believe what the Word says, and the hell with everything else. The Word, the Word, the Word! You’ve got to be especially good unto whom? The household. That means I’ve got to be especially good to you. I want the unbelievers to be blessed too, but my family, my household, I’m especially good to them.

Galatians 6:11

Paul just wrote big, that’s all.

Galatians 6:12, 13

Today, it’s water baptism or something else.

Galatians 6:14

The text reads, “But for me, God forbid that I should glory except in the cross of our Lord Jesus Christ.”

Galatians 6:15

If you need more scriptures, go to II Corinthians 4:16 and 5:17; Ephesians 2:10 and 4:24; and Colossians 3:10 to back it up.

Galatians 6:16, 17

I've committed myself to him, and the marks I bear in my body are that I have committed my life, and I'm sold out to God and His Word.

Galatians 6:18**Philippians 2:1-13**

People, I believe that's Romans 14 in all the greatness that I understand it.

ROMANS 15:1-13

May 14, 1980

Romans 15 tonight is where we begin. We are going to finish Romans by God's mercy and grace before we graduate the Corps this year. Mrs. Wierwille brought this up last week and said, "Do you think they'll ever publish your notes on Romans?" I don't know if they ever will or not, but we've been at it for two years. And we have tried to call to you out of Romans every great truth, every principle, every word that we can handle. We're now headed toward the great conclusion of this wonderful book, which is the first church epistle addressed to the body in the Bible.

Romans 15:1

A number of weeks ago, I showed the Corps that from here on, the great basic truth that is followed is that it deals with the Word of God in the renewed mind in manifestation without hypocrisy. We've been on that for three or four weeks now, and we're still there. This again deals with that same truth. It's the Word of God in the renewed mind in your life in manifestation without hypocrisy.

"strong" – mature; You'll always find some in the body more mature than others. It's just like children. When a baby is born, he's not as mature as he'll be at sixteen. And at sixteen he's not as mature as at thirty. Christians are like this. They are born again of God's spirit. They don't automatically mature overnight. So you and I who are more mature ought to bear the infirmity of the immature. And not just to please ourselves. When you're more mature, you don't get headstrong and egotistical. The more mature you are, the more humble you ought to be, the more loving, the more understanding, the more giving of yourself to bless others. You just don't put up with these immature, but you actually bear them up. You lift them up. It reminds me of the statement in the epistles that you weep with those who weep, you laugh with those who laugh. You encourage them. You strengthen them. You do this by teaching them more and loving them greatly. Those are the two things that mature believers have to do with the immature. You teach them the Word, show them more of the Word, and then love them.

This is why the immature believer needs to come to your Twig meetings. The Twig has to be hot. The Twig coordinator has to be vivacious. So you have these immature believers coming and you teach them the Word and you love them and build them up.

"infirmities" – weaknesses where they are not as strong as they ought to be

Romans 15:2

neighbor – A believing neighbor, one born again of God's spirit who is a believer

edification – building up; We're to please the believing neighbor to edification, building up.

In chapter 14 when we worked that, we had this same truth in verse 19.

Romans 14:19

The more mature believers follow after things that make for peace and things wherewith one may edify another, build another up. Same word.

Romans 15:3

Look at the illustration now, for you couldn't go any higher than this.

“The reproaches of them that reproached thee fell on me.” – This is a direct quote from Psalm 69:9 out of the Septuagint.

Christ pleased not himself. He always did the Father's will. I could have gone on here and taken you into Hebrews and showed you from Hebrews how Christ pleased not himself. When I think of this verse 3 and read it in the light of Jesus Christ, how insignificant is the suffering that is caused me at any time in my life in comparison with the love and the suffering of Christ Jesus. We are never tempted beyond what we are able to bear. Sometimes I know Corps think they got it tough. Whenever you think about that, you've forgotten Jesus Christ. All of our suffering, anything else that you and I may do in this life is relatively small compared with the love and the suffering of Christ. Christ pleased not himself. So if Christ did not please himself and he is my lord and savior and I work for him, I do not please myself. I please God and that, in turn, pleases God's people to bless God's people to build them up. That's verse 3.

Romans 15:4

This one is one of the greats. It is here in this verse that you get great learning regarding Old Testament and the Gospels. You see, the gospels in every Bible are put in the New Testament, but the gospels are Old Testament and they should have been put in the Old Testament. This is so tremendous.

“aforetime” – before the day of Pentecost; All of those things are for our learning. They are not written to us. When I learned that, it answered hundreds of questions and released my mind. (Example of trying to harmonize the Beatitudes with epistles, Lord's Prayer, etc.) Once this verse became clear and once it becomes clear to you, then you'll see how great the Old Testament is, but it's not written to you but for your learning. You can learn a lot from the Old Testament. It says for our learning. How are you going to learn it? Read it. Study it to show yourself approved rightly dividing it.

“That we through patience and comfort of the scriptures might have hope.” This is real interesting because the critical Greek text has the article “the” in front of patience, comfort and hope to put the emphasis there. Didn't put it in the King James. Written for our learning that we through patience and comfort, through the patience and the comfort of the scriptures might have the hope of Christ's return. That's the verse. Isn't that something? Written for our learning that we through the patience of what? That we gain by the scriptures. Old Testament for our learning. Patience does not mean you never work at something. Patience means you believe God's Word and if you have to wait 120 years for it to come to pass, you still believe it. Would you say Noah had a little bit of patience? He knew God's Word and God's Word was God's will. He didn't sit around until the day before the flood and start building. He was out there working with patience. He just waited with patience because he knew God's Word was that it was going to rain. And that must have really blown his mind. He didn't even know what rain was like.

Comfort. What gives a man comfort but the Word. Comfort, quiet acquiescence. It's God's Word and he just believes God's Word and it gives comfort.

And the scriptures giving us patience and comfort might have the hope. The hope is the fulfillment of all scriptures which includes the return of the Lord Jesus Christ. Isn't that wonderful? Boy, what a verse!

Romans 15:5

He's got to be a God of patience. You can find plenty of scriptures to back up how patient He has been. When I think of God, His patience, understanding Genesis, the fall, waiting centuries upon centuries upon centuries until one woman came along who believed, Mary. All the rest of the women through all those centuries had the privilege, but they never believed. Mary was the one that said be it unto me according to thy Word.

God has to have patience because He does not possess. He has to wait on the free will of a man or woman to believe. What tremendous truth. That's always the true God. Whenever people are possessed, it's always the Devil. The true God never possesses. He gives man freedom of will to confess with your mouth the Lord Jesus and believe God raised him from the dead. He gave you freedom of will. God has patience.

God has comfort.

Likeminded – Likeminded on the patience and the comfort of the scriptures that we might have the hope. We are to be likeminded, to have patience and comfort one toward another. The more mature and the immature. Have patience and comfort.

according to – “as Christ Jesus had” is the text; What did Christ Jesus do? He's our example. He's God's only begotten son. Then you see the patience, you see the comfort that he had.

Romans 15:6

“that” – reason for

You may, as mature Christians with one mind and one mouth glorify God. That's the purpose. If we all have the one mind, when we speak we all have the same mouth. With one mind and one mouth. One mouth would be like without any reservation. I do not know how to keep people in one mind if they do not will to be of one mind, because they have freedom of will. But the Word of God says that you are to be of one mind. So if people don't want to be of one mind, I don't know what to do. You can try to get them to see the Word and you can continue to love them. That's all I know. The only way I know of being of one mind is just being obedient to the Word. This is why your Twigs ought to be hot. That's where you can bring them into one mind with you. You cannot bring them into one mind in a fantastic meeting like we had here Sunday night (720 people). But a man could handle nine or ten at Twig level and then you get people of one mind, the immature you grow them up a little and get them of one mind. Word over the world is a reality to me. I can see it if just each one wins one. Each one just win one. Then those two go out and win two more. Now we've got four. Four go out and win four more. Then you've got sixteen. Etc. There has to surely be somebody some place that you can win. The reason we don't is because we sluff off and are not of one mind. The Word is not a living reality to us. It's a Bible. We got a lot of satisfaction out of it and it's good for our heads. But we're just not out there pushing. Suppose you witness to 100 people and they all tell you to go climb? So what? Noah stood 120 years. This thing if it ever catches fire they haven't seen anything until they see this verse. It would just solve thousands of problems everywhere if we just did it. Each one just win one and then the two go out and win two more. You could change a country in no time. You could bring that remnant of believers out of every state and out of every nation. It's the remnant of believers that set the pace in a nation.

Likeminded one toward another according to Christ Jesus.

“even the Father of our lord Jesus Christ” – If He's the Father of our Lord Jesus Christ, then Jesus Christ cannot be the Father. Boy, how they could have gotten so screwed up and

taught all of us that Jesus Christ is God, I don't know. It is really something.

This is with one mind, with one mouth, glorify God. That one mind is to be in one accord with Jesus Christ who is our brother.

Romans 15:7

“receive” – *lambanō*

“us” – you

Jesus Christ is the mediator for the unsaved sinner who desires to get saved. One mediator between God and men, the man Christ Jesus. Remember Timothy? He's the mediator. Jesus Christ is not your mediator here in the Corps, because you are saved. You don't need the mediator. What you need is an advocate. He's your defense attorney. That's the difference between the mediator and Jesus Christ as the advocate. He is our advocate, but before we got saved he was our mediator.

Romans 14:3

God hath received him.

Romans 15:7

Christ also received you. Here we're not dealing with the food situation. Here we're dealing with the one mind and Christ as our example, Christ our brother. Wherefore receive one another. Christ is our brother. As Christ received you, you're his brother, now you be brother to everyone else. See it?

The reason I'm showing you this verse and explaining it to you is it's a verse they use for the deity of Christ. It has nothing to do with the deity of Christ. The deity of Christ is the Romans 14:3. God hath received him. One God. Christ also received you. They say because Christ received you, God received you; therefore, Christ is God. What a bunch of junk! But that's their logic. Well, they don't have any. How can you have any logic unless you have an understanding of the Scriptures.

Romans 15:8

“I say” – used 6 times in Romans as follows: (used for emphasis)

Romans 9:1

Romans 11:1

Romans 11:11

Romans 11:13

Romans 12:3

Romans 15:8

“Now” – I do not believe that's accurate because there's a Greek text that gives it as *legōgar*, which means “for I say,” which ties it together with that which we've just discussed.

“of the circumcision” – to the circumcision; Jesus Christ never came to start the church to which you and I belong, the church of the body. Jesus Christ was a minister to the circumcision. Circumcision is Israel. Boy what a tremendous truth. He just came to Israel, came to redeem Israel. That was his purpose in coming. The primary desire of God was to have Israel to repent and turn to the true God. So He sent His only begotten son, Jesus Christ as a minister to the circumcision.

For what purpose? For the truth of God, to give the circumcision, Israel, the truth of God or God's truth.

“to confirm the promises made unto the fathers” – Giving them God's truth which will establish the promises made to the fathers. Even before Israel came into being, for it was already back in Abraham.

He was a minister to the circumcision to give them God's truth which would establish, confirm the promises made unto the fathers. Not only Jacob and then down but all the way back to Abraham. That brings with it mercy to all, including the Gentiles. It was mercy to Israel and to the fathers, but also including the Gentiles. What I've just said may not sound of great importance to you because you haven't lived long enough and put the Word together, but it's very important.

The whole Bullinger group and that whole school teaches that the church did not start on the day of Pentecost but with Acts 28. Of course I don't expect you to handle this yet. You have to become a little more mature. But I have handled this particular statement in previous tapes which are available to show why it did start at Pentecost. But the thing that they hit and they will hit is that Jesus Christ was a minister to the circumcision just to confirm the promises only to the fathers, because the oracles were given to them and that no mercy was given to them. Mercy came only to the Gentiles because Israel had the oracles of God. I don't believe that. That's why I made the statement I made.

I'll share again what I have written down which is .absolutely what I believe is the truth of God's Word.

Jesus Christ was a minister to the circumcision. He never knew anything about the Church of the Body to which you and I belong. That again, if he were God, God knows everything. Right? So he couldn't be God. He didn't know. He was just a minister to the circumcision to give them God's truth which will establish the promises made to the fathers, even before Israel in Abraham, which also brings with it mercy to all including the Gentiles.

I think mercy was extended to Israel. I think mercy was extended to Abraham. I think mercy was extended to Gentiles also. Did you understand this even before Israel in Abraham? Abraham preceded Jacob. Abraham, Isaac, Jacob, so he was already in the bloodline, in the genetic offspring of Abraham, even as we are of Adam and Eve. Understand? Don't forget, a minister to .the circumcision.

Matthew 1:1

“generation” – genetics, offspring

Luke 3:23

Luke 3:38

Adam was a son of God. Jesus Christ, God's only begotten son, came down through that line. Adam was a son of God. Jesus Christ is the son of God. It's already Israel in Abraham and then you can take it all the way back to Adam.

Acts 2:29

“patriarch” – means father; The head of the eastern church is called the patriarch. In the western church, he's called pope.

Hebrews 7:4

Luke 1:32

Not the church of the body, the throne of his father David.

Luke 1:33

house of Jacob – Israel; He’s a minister to the circumcision. That’s what I’m showing you. Even the angel said so.

Luke 1:46

Luke 1:55

Now to show you again what I said about mercy not just to the Gentiles but to all from the day of Adam on.

Luke 1:50

There’s absolutely no hint any place in the Word of God regarding the church of the body to which you and I belong relative to Christ coming here upon earth. It’s always to Israel to redeem Israel to bring it to pass. But God being God, He knew in His foreknowledge that when He would send His only begotten son that they would kill him. There are parables like this. God knew this about Jesus. So He raised him from the dead, had the ascension, all of that. Nothing that the Adversary could know, for had he known it, he would not have crucified the Lord of glory. See how all this fits together? Boy, what a tremendous record in Romans. A minister to the circumcision to confirm the promises, but to carry it all the way through showing the greatness of God’s mercy. Boy, oh boy.

I just thought of one I missed in Matthew. I’ll read it to you. Even the wise men when they came to Jerusalem in Matthew 2, they did not say where is he born head of the church of the body.

Matthew 2:2

Matthew 2:6

Going to rule the people of Israel.

Matthew 10:5, 6

His mission was to Israel. When he commissioned the twelve, their mission was to Israel. It’s all a minister to the circumcision.

Matthew 15:24

Could you get it any plainer?

Matthew 15:26

Came to Israel and to Israel only.

Romans 15:8

Romans 15:9

“And” – conjunction, tying together that which precedes with that which follows.

Romans 15:10

Romans 15:11

Romans 15:12

The reason this root of Jesse which was to Israel would rise to reign over the Gentiles was because Israel rejected him, killed him. God raised him from the dead, he ascended, day of

Pentecost. And even on the day of Pentecost he again came back in the temple to Israel. And they screwed it up again. It just started in where gradually now the people of Israel who believed would come out, Gentiles would come in, and the whole new administration called the Church of the Body of the born again believers to which you and I belong tonight. This is our God, His son Jesus Christ, our savior.

Romans 15:9

This is from Psalm 18:49. It's just word for word from this Psalm in the Septuagint.

Remember the scripture written in the law the psalms, the prophets, the rest of the writings. On this close here following upon minister of the circumcision you will have the law, psalms and prophets in Romans 15:9-12.

Romans 15:9 is from Psalm 18:49.

Romans 15:10 is from Deuteronomy 32:43.

Romans 15:11 is from Psalm 117:1.

I cannot prove because I don't have a text yet, but I believe those two verses could be inverted. I believe verse 11 could be verse 10, and verse 10 could be 11. I have no text available to prove it. But why would God's Word break up law, psalms and prophets? Why wouldn't He just put it logically in God's Word? This isn't my only argument. I haven't got any text.

Romans 15:12 is from Isaiah 11:10.

Isaiah 11:10

Isaiah 11:12

In Romans 15:12 there's a verbal difference, but the sense is the same. Every person to whom Paul addressed this and read this, they would understand it. It takes the critics two thousand years later who don't understand it. They don't want to understand it for the most part. There is a verbal difference. The verbal difference is there but the sense is the same.

Isaiah 11:10

“ensign” – *nes* (Hebrew); is used on the end of the word Jehovah as one of the seven redemptive names of Jehovah in Exodus 17:15 where it is Jehovah *nissi*. *Nissi* is this ensign, *nes*. Jehovah our banner, our canopy, our ensign, our flag. We are Jesus' men and women. That's the banner. That's the ensign. That's the root out of Jesse of Romans. The root of Jesse. Who is that? Our Lord and Savior Jesus Christ. He's our banner. He's the one we promote. He's the one we flag all over the place. He's our canopy who covers us. That indicates he is the head.

Romans 15:12

“and he that shall rise” – That's the ensign. Stands as a banner, a canopy, a flag, which indicates he is the head, the leader, the flag carrier, the banner we follow. That's the root of Jesse.

He's going to reign over the Gentiles, not irrespective of Israel, but they are no longer Israel and Gentiles, for when we are born again, we are neither Jew nor Gentile but a new creation in Christ Jesus. In him shall the Gentiles trust.

“trust” – hope; Gentiles the hope, the return.

I'd like to close tonight just reading verse 13 and I will open with it next week when the

Corps is back together. But in the light of what I've taught you tonight in the first 12 verses, we come to the thirteenth verse.

Romans 15:13

“God of hope” – God of the hope

There is no joy and peace without believing. Joy and peace in believing. Not in doubting, not in criticizing, not in raising hell, but the joy and peace in believing, that you may abound in the hope of Christ's return. Abound in it. Young people don't abound in it because you think you're going to live forever. You're young, you've never thought about the end of life. I know this from working with young people for years and years. The hope does not mean much to young people because you have not even considered that there is going to be an end to your life. But the Word of God says you ought to consider it. That doesn't make you get older faster. That just makes you smarter sooner. You may abound in hope. You know what abound means? Abound. Not just dribble but abound.

“through” – by means of

Acts 1:11

Right at the time of the ascension is the declaration of his return. The hope. The hope of Romans.

ROMANS 15:13

May 21, 1980

Romans 15:13

This verse concludes the main portion of the great Romans epistle, and we have been dealing with the love of God in the renewed mind without hypocrisy. This verse says, “the God of hope fill you with all joy and peace in believing.” We are to have the love of God in renewed mind in manifestation without hypocrisy right now so as to receive abundant rewards throughout all eternity. We’re going to have the love of God in renewed mind without hypocrisy at the time of the return of Christ, the hope, the future. If we’re going to have it in the future, why not have it now. Having it now you lay up for yourself rewards that will be given to you throughout all eternity.

Whenever last words are given, all of the rest of the Word is great too no question about it, but the last words like when I know of a prophet and that was his last year upon earth then those last words, remember Jacob blessed his children on his death bed. Then he laid down and died. Very significant. This being the verse that concludes the great foundational church epistle of the book of Romans stands tremendous in my mind.

Like in Luke 24, just before Jesus Christ ascended.

Luke 24:49

You and I as Corps know how significant that verse was when he gave it, how tremendous.

Acts 1:4, 5, 9

Romans 15:13 is the verse that concludes the main part of the great book of Romans.

This all basically deals with rewards, and so we are spiritual athletes, Corps. We are athletes that play to win. We’re not athletes that go out here and play to get defeated. An athlete determines to win. You play to win. In a race you run to win. Whenever you do a piece of work, you work to be successful.

Romans 15:13

“the God of hope” – All the critical Greek texts have “the” in front of “hope.” It’s not God of a hope. It’s God of “the hope,” the God of hope. We in this life so live knowing we are going to win and be rewarded.

I want to read a few extra verses here to get you to see the impact of this, that it is our responsibility as believers to so run, to so live that we are rewarded, that we win.

I Corinthians 9:16

“necessity is laid upon me” – It’s also laid upon the Corps. You’ve had more teaching than perhaps anybody else since the first century of the integrity and accuracy of God’s Word. And that makes you responsible for what you do with it. Woe is you if you don’t preach the gospel, if you don’t hold it forth. It’s absolutely necessary for you to hold forth the Word.

I Corinthians 9:17

If I do this willingly, I’m rewarded. But if against my will, I just lose rewards. Then you just do it because it’s a job or somebody says to do it. You don’t do it because of the love of God in renewed mind without hypocrisy.

“dispensation” – administration, *oikonomia*

I Corinthians 9:18

“without charge” – means to anybody, everybody; not just to the doctors or to the dentists or other people, governors, presidents. He made the gospel available to everybody.

I Corinthians 9:19

“servant” – *doulos*

“gain the more” – not only of people but of rewards, because if you’re faithful you gain people and every time you gain people it’s a reward to you.

I Corinthians 9:20, 21

I Corinthians 9:22

“weak” – immature; He didn’t lord it over them and say, “Look at me, I’m a Branch leader. That attitude is totally foreign to God and His Word if you want a reward.

“save” – make whole

I Corinthians 9:23, 24

I Corinthians 9:25

“temperate” – contained

“crown” – garland

I Corinthians 9:26

I Corinthians 9:27

Discipline yourself, holding forth the Word. You can get tempted to not keep yourself in subjection to the Word, then you’ll wander off and not teach the rightly divided Word and won’t stay in fellowship with believers. You cop out of that.

“I myself should be a castaway.” – The rest of the text should read, “from the rewards.” Not a castaway that he loses eternal life, but he’s cast away to the end that he does not receive the rewards.

Philippians 2:16

He labors to win the rewards, the hope.

Hebrews 12:1, 2

patience – with ease, second wind

There was no joy in the cross. There’s no joy in persecution. There’s no joy in being sick.

Romans 15:13

“the God of hope” – That’s what I’ve just been sharing with you. He’s the God of hope because of Jesus Christ, and it’s the running of the race, carrying on the word because of the rewards throughout all eternity with the return of Christ that makes it so exciting.

“fill you” – It’s always a personal deal, Corps. God always meets your need personally first. Always you. You confess with your mouth the Lord Jesus. Remember? God is an individual God dealing with individual believers. God fills you.

“fill” – root is *plēroō*, to fill to your fullest capacity. We’re talking about the rewards, the

hope. Regarding the hope we get filled with, filled to capacity. God fill you because of the hope. You'll see this before I finish the teaching tonight, because it's all in the rewards. Rewards are given for your faithfulness to God and His Word to the full capacity. Not overflowing, it's just the reward for that.

Fill you to your full capacity. If you've got a five gallon bucket, how much can you put in it? It's full. If you've got ten gallons, put ten gallons in it. *Plēroō* can never put any more in than the container is capable of receiving.

It reminds me of the parable about the thirty, sixty and hundred fold. The thirty caliber person, when that man is full, how full is he? Full. The one with sixty has done his full potential, and when he's full, he's what? Full.

That's why there are just some people who have more ability. The Word of God has been made known more to you than to some people. Some people accept more of the Word. I don't know the whole deal. But I know a five gallon bucket is full when it's five gallons. If you're a thirty percent person, so to speak, when that thirty percent is full, you're full. You receive the same rewards before God because you have operated to your maximum ability. Likewise with sixty, likewise with hundred. But the human tendency is that if your best would be thirty, you give fifteen. If it's sixty, you give twenty. If it's hundred, you try to get away with fifty-one percent. You lose the rewards.

The hope of God is to fill you to full capacity in rewards. Doing it right now as you and I are still living here fill you with all joy and peace in believing. Joy is an inside job. Happiness is dependent upon environment, surroundings, material things. Many people have material things and are happy, but they lack joy. 'People have happiness on the outside commit suicide. But if you have the joy on the inside, the external loses all that great glitter. Joy is a much bigger thing than happiness. Joy is in inside job.

The God of the hope fill you to full capacity, not only in the hope but fill you to full capacity now because if you are full to capacity now, you'll have the full capacity of the rewards. Understand?

You lose the joy when you break fellowship. That's when the joy is gone. Whenever people break fellowship, they'll blame everybody else but themselves. They'll say there's something wrong with you or the ministry. They'll always have an excuse. I've never seen anyone to this day leave the fellowship of the greatness of God's Word unless they have sinned. Sin is broken fellowship. Then you lose the rewards.

Peace is something that God gave to us.

Romans 5:1

Joy is an inside job. Peace is something God gave to us by His mercy and by His grace.

"Peace" is used eleven times in Romans, and every usage is fantastically significant.

Romans 15:13

Fill you with all joy and peace in believing.

Psalms 139:8

If you're in the midst of hell, God's going to be there. That's joy and peace in believing, if you're in the midst of a community where you're serving and it's as the midst of hell, God is still there. The reason you get disturbed about your joy and peace is the environment. Not the Word, not God.

You're in an environment and it's negative. Then you go by what the world says rather than by what the Word says. It says we have peace with God. If it's totally unpeaceful, we still are peaceful. If there is no joy out there among the people, we still have the joy. We are not world conditioned or circumstance conditioned. We are Word conditioned.

Romans 15:13

“that ye may abound in hope” – Wraps the whole book of Romans with the revelation or appearing or return of Jesus Christ. Abound in hope.

“abound” – means over and beyond; That you may over and beyond, abound in hope. This is what makes for the present joy and peace in believing. The joy and peace in believing is made available now that you may abound, over and beyond, because of the hope of Christ's return and the rewards, the winning. In a race, only one wins. In God's family, everybody is a winner, thirty, sixty, hundred fold. Everybody is a winner.

“through” – by means of

“power” – *dunamis*; inherent power, which God works in you when you work. That's what produces the rewards.

I made a note of the following after I'd worked all of this—Sort of translating it very freely and thinking of the truth behind the verse.

Now the God of the hope, the one and only hope, Jesus Christ and his return, who created soul life for Jesus Christ at the time He created this within Mary, who also gave him that spiritual body at the time of the resurrection, then seated him in the heavenlies on the ascension. Then on the day of Pentecost sent forth this which ye now see and hear. And then he, Christ within us, the works I do ye shall do also, all of that. Then it goes all the way down to the return.

If I translated this very freely, I'd have to have a whole page to put all that stuff in. So I just gave you the salient truths of it and let you work it yourself and see how you feel in your heart regarding all these great truths.

He being the God of hope, Jesus Christ His only begotten son, the one who always did the Father's will, all of this stuff fits in this verse, that you may abound, right now in this life. Sometimes I think the Corps, we allow ourselves to get bogged down with the world or environment or situations. Nothing should ever stop us from living joyfully with peace in our heart, because we have Christ in us and we have the hope. We've got something going. The Adversary has pretty well talked everybody out of this. That's the Word. That's this great thirteenth verse that wraps up the book of Romans, the main part of it.

Once more, “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope.” I want to tell you, unless you have the hope of Christ's return, you're going to be defeated. If you are just laying up for today or tomorrow, you're going to screw up, blow it, you're not going to stand. The only people that could ever stand have to be those people who live today like tomorrow is already here, have the hope of the return, the rewards, everything. When you're real logical, just think it through. Right now I know all of you are thinking you're never going to die, that you'll live forever. You've never even thought of anything else. But another sixty years and you'll think a little differently if the Lord tarries. Let's say you live to be eighty-nine. Compared to eternity, what's that? Very few years. Suppose you live as old as Methuselah (969)? How long is eternity? Okay, the rewards. Man, we have everything going. We ought to just stay faithful. If you cop out on God and His Word, no matter what excuse you use, God will know. You're going to

lose it, the rewards. And all you're going to get out of it basically is what you'll get out of this life. God made it for rewards, to win, to be a winner, not a loser. God has no second rate family. He has no win, no place, no show. Win only. That's right. So everybody wins. Some, however, will get thirty, sixty, a hundred. There again, all of those things God will give.

Well, that's the great thirteenth verse.

I thought tonight also I'd just give you my thoughts of the day. Craig Martindale once referred to them as Dr. Wierwille's one liners. Usually they are one-liners, sometimes it takes a few more words. These are the kind of things that came to my heart daily as I work the Word, etc.

I was thinking the other day about the experience KU. I thought about "lonely in the crowd of the closeness of so many distant souls.." How lonely some of those people were that were there in the closeness of so many distant souls. That's why God has a family. Psalm 68:6 says, "God setteth the solitary in families." Without that family you'll always be lonely. Who is my father, mother, etc., those that do the will of God in the family.

Then another thought of the day. "Good taste dictates discretion in action." Again I was thinking of KU and a number of things that I saw prompted me in thinking good taste dictates discretion in action. The signs were one thing. Another was a man getting his doctor's license, uncorking the champagne in front of all the people and pouring it into the glass and drinking it and passing the champagne to a few other people. All during the time of the service, he sat there drinking out of that champagne bottle.

Read and believe the media of the Word more than the written, seeing and hearing media of the world. Subsequently, the Word rejectors. Give your best to be the best. Be aware when the need is there. I cannot believe for you, but can believe with you. Only way to move the Word is to move it. The first time may be your only opportunity. Have your mind well arranged. Reckon the old man dead, not just ignore him. Can't love others fully until you love yourself.

I was thinking of the following and wrote it regarding a double tree we put on the snack shop at International. Being yoked together and pulling together as one team.

Misunderstandings are usually the result of poor communication. Delegating responsibility does not release you of the responsibility. Learning not to quit. She or he is so busy in life, she or he have time only when life and living becomes an emergency. Most people treat God like this. How much you love and care will communicate how much you know. He could do, but doesn't love himself enough to do. A man doesn't understand, doesn't want to or doesn't pay attention.

A Corps person, writing to me recently about L.E.A.D., said, "While climbing, I clung onto my retemorries like once I clung to my rosary beads."

Someone else wrote me saying, "I'm thankful for the moment God places me in your path and the attention and love you give me."

That is all I'm going to do with you.

ROMANS 15:14-29

May 28, 1980

Romans 15:13

Tonight we begin with verse 14.

Romans 15:14

“full” – *mestos*, which means satisfied, in essence of being satisfied with food to the end that you have had food to eat; you’re full. That does not mean full to full capacity so you could not eat another bite. You always have room for a little more.

“goodness” – an inner harmonious perfection; another word is “admiration”; full of goodness, full of an inner harmonious perfection, full of admiration.

“filled” – *plēroō*, filled to capacity; not overflowing, but filled to capacity. If you and I are ever going to instruct or admonish anyone, you’ll first have to be real tender, loving and understanding. You have to have a real beautiful heart yourself. Then you have to have a knowledge of the Word.

Tonight I’ve taken the liberty to do something that I don’t recall ever doing with the Corps. I’m going to do a literal according to usage with expanded understanding. This is verse 14 in the light of what I’ve just said.

Literal translation of Romans 15:14 with expanded understanding:

Ye also are to be admired for the perfection of your renewed mind love without hypocrisy which is due to your full capacity of the accurate knowledge of the Word which makes it possible for you to instruct admonishingly another believer.

When you think that one through, it’s really neat, isn’t it. He was writing to the Romans, Gentiles, born again believers. He said they were to be admired for the perfection for which they had renewed their minds and were admonishing people without hypocrisy. The reason they were able to do this was because they had an accurate knowledge of the Word and they had the love in their heart.

Romans 15:15

I translated that:

But I’ve written you with a great measure of boldness that you be sure to keep in mind that it was God’s grace to me that made known and available the Word of God’s grace to you.

He wrote to them with great boldness, Corps. And that simply meant he had not been there and sat around and visited with them like I do with the Corps. So he wrote to them and he was real bold in the writing. The thing he was bold about was to tell them to be sure to keep in mind, don’t forget it, keep remembering it, that it was God’s grace to me. We all know the history of the life of the Apostle Paul as it’s given in the Word, how he persecuted the church, how God saved him. That’s why it was God’s grace to me, he says. It was God’s grace, not Paul’s commitment to the law or Israel, but it was by God’s grace. Not Paul being chief among the leaders of the Sanhedrin, but by God’s grace to me that made known and available the Word and God’s grace to you. You can’t ever give anything if you haven’t got it. Paul had it by God’s grace. And what Paul had, he shared, he ministered, he wrote about. That’s what we’ve been dealing with for almost two years in

Romans. It was made available to those people because the Apostle Paul knew it. Likewise with you, because you have a knowledge of God's Word and you have the love of God in renewed mind in manifestation without hypocrisy, you can admonish believers, you can lead the unbeliever to Christ because of God's grace to you. And don't you ever forget God's grace, for when you do, you'll be the first to cast a stone. I believe there is a scripture where Jesus said he who is without sin let him do the first pitch. And they all walked out. That's why this is such a wonderful verse.

I've written to you with great boldness. Boldness regarding what? That you be sure to keep in mind. The Adversary tricks people. They forget what they have been saved from and what they have been saved for. They forget all the things that God did for them and they get on like an ego trip. You just keep in mind that it was God's grace, Paul says, that he had it and because he had it, he was able to make known and make available the Word and God's grace to the Romans.

Romans 15:16

I know what C.H. Welch does with this, what Bullinger does. I think I basically know what all the scholars do with this section. I do not concur with Bullinger or with Welch along this line because I think they squeeze the Word in order to get Paul as only ministering to the Gentiles. That is not true. He was a minister to the Gentiles because it just happened to be that the area that he was moving, the cities, etc. had so many Gentile inhabitants. Same as you could say I was a minister to Wisconsin last week. But that's not the whole truth, only part.

When you tie this verse together with that translation I gave you of Verse 15 with expanded understanding, it was God's grace to me that made known and available God's Word. Then Verse 16, it is by God's grace that I am a minister to Jesus Christ.

It's by God's grace that any of us are ministers of Jesus Christ.

Romans 15:16

It is by God's grace that I am a minister of Jesus Christ to you Romans and not just to Israel ministering to God's gospel to Israel and you Romans that the Gentiles might commit and surrender themselves completely having been set apart for eternal life by God.

Romans 15:17

Because of this, the greatness of God's grace to Paul, he said he had therefore whereof he could glory through Jesus Christ.

I translated verse 17 as follows:

I am just so tickled and blessed and rejoiced because of what Jesus Christ made available to the Gentiles also all those things that pertain to God.

I am just so tickled and blessed because of what Jesus Christ made available to the Gentiles also, all those things that pertain to God.

Romans 15:18

This verse is a little difficult to apprehend, let alone comprehend, from King James. That just cannot be literally true because Paul did speak about other people, about other men who held forth the Word and blessed people. What it's simply trying to say is that he's not going to set forth what others have done.

I translated verse 18:

For I cannot speak of what others may have done, but I know what Christ has permitted me to do by his grace for you Gentiles by the Word and by my actively working and teaching it, that made you respond and become obedient to him.

Now you ought to have a good understanding of that verse.

Romans 15:19

“Fully preached” does not mean he is the only one who fully preached it. The “fully preached” is simply put forth the fulness of the greatness of the Word. Of course, that includes the mystery. No one is ever fully preaching the gospel of God unless he understands and teaches the mystery, which is God in Christ in you, the hope of glory, which includes nine manifestations of the spirit.

Without the knowledge of the Word and that teaching, you could never fully preach the gospel.

I translated verse 19 as follows:

Yes even miracle upon miracle, powerful and dynamic signs and wonders by the inherent power of God in me so that starting from Jerusalem (Israel) all the way round to Illyricum to both Israel and Gentiles, I have heralded to my fullest capacity and ability, the good news of what Christ accomplished which is God’s good news to Gentiles also.

Romans 15; 20

Here’s another scripture that has been arrested from the context and used wrongly many times. What it really says is what I’ve translated.

Yes I have deliberately endeavored, because of God’s guidance, to preach this terrific good news in new cities and areas where they have not heard before, so then it was not necessary for me to build upon a foundation someone else had laid.

Now that’s the truth of that verse.

Whenever you are in a leadership responsibility and you go into an area where somebody else has taught the accuracy of God’s Word, you simply take off from where he is and keep moving. You build upon what he has already laid. If I teach the Word of God at a certain place and one other believer comes in and teaches, he simply keeps building upon what I taught. If you teach the Word of God in an area and I come in, I build on what you’ve taught. Just think that through. What happens so many times is somebody else has been in an area and build something, and you come in and your personality, your style of teaching, your way of moving with people is different from the one who preceded you, so you immediately throw out everything he did and start doing it your way. That’s a bunch of junk. That’s right! Whenever you take over a responsibility where someone else has built upon the great accuracy of God’s Word, don’t upset the apple cart and immediately turn everything upside down and say we’re going to do it my way. What he did isn’t quite as good as what I know and how I know to do it. That lacks the love of God in renewed mind in manifestation without hypocrisy.

When I was in the organized church, or disorganized, whatever it is, we were taught in the theological schools that when you take over a new assignment as a minister, take it easy at least for the first six months, preferably a year. In other words, go into an area and don’t upset the apple cart. Just take up where that minister left off and keep going until you have the respect, the love, the understanding of the people in the church. Then if you see a better way of doing it, then change. Otherwise, you’ll lose them. That’s still good teaching, even

for the Corps.

Paul didn't have to do that in most of these areas because it was a new area that he opened. That's why that Verse 20 is so beautiful as I've given it to you.

Romans 15:21

I translated it as follows:

But as it is written in Isaiah 52:15, To whom the Gentiles God was not spoken of, I have by God's revelation, preached to them that they may see and that those who have not heard might be given an opportunity to hear and understand if they want to.

Romans 15:22

I translated it as follows;

And because of all this work I've been doing, I just have not had or taken the time to come and see and visit with you.

Romans 15:23

I translated it as follows:

But now having finished the work and teaching I wanted to do in these cities and areas, and having had such a great longing for such a long time to come and visit with you.

Romans 15:24

I translated it as follows:

When I now leave and head out for Spain, I will definitely stop in to see and visit with you on this itinerary and how blessed and healed I will be just sitting with you and being in your company until you see me off.

Isn't that beautiful? So tender, so easy.

Romans 15:25

I translated it as follows:

But right now I'm packing, getting ready to go to Jerusalem to minister and share my life and heart with the believers.

Romans 15:26

Because our household of believers in Macedonia and Achaia have abundantly shared so we can bless our less fortunate brothers in Jerusalem.

Romans 15:27

And it sure blessed everyone who shared abundantly, for they are so thankful to the believers in Jerusalem for their stand on the Word and are indebted to them, for had it not been for their stand and believing, none of the Gentiles would have received this great spiritual treasure. So, they are just so tickled to be able to help and bless the believers in Jerusalem with their material abundance.

Romans 15:28

And when I have delivered this gift to our family and household in Jerusalem, and blessed them by spending a little time in fellowship with them, I will be going on to Spain.

Romans 15:29

It is interesting that it's called the gospel of God in Verse 16, and here it's the gospel of Christ. The gospel of God was made available through the ministry of Jesus Christ. Jesus Christ, God's only begotten son, made available God's will for mankind. That's why it's called the gospel of God, but it's also called the gospel of Christ.

I translated it as follows:

And after that, I'm coming right on down to you and I'm already tasting the joy of my coming to you, for I can hardly wait to share my love and heart for I'm just plum full of the blessing of the gospel of Christ, the greatest news in the world, and I just have to share it with you, or explode.

The scripture that made me work it this way is where Paul made the statement, "Woe if I preach not the gospel." You get so loaded with the greatness of God and the power of God and His Word, you just got to tell it or explode, one or the other. It's really a tremendous thing.

(Dr. Wierwille reads his translation of Romans 15:14-29 again.)

ROMANS 15:30-33

June 4, 1980

Romans 15:30

The heart of a man of God may be seen. It may be appreciated by some and loved by some, but I guarantee you, it will never be fully understood. That man of God, his strength as well as his weaknesses, which he knows better than anybody else, will basically never be known except within his own soul. You will always find people who try to outguess the man of God. They will try to out reason him, they'll try to out think him. But in truth, Corps, they will never really know. The best that they can ever do is accept his life and bless him whenever and wherever possible and just let that man of God walk and live out his life. In that way, they will reap the greatest benefits of that man's soul. The greatest tenderness and humanness of a man of God and at the same time the great steel and stone strength of that man are a paradox. One moment that man of God appears to be so strong. At another moment he appears to be so weak. One moment so ready to help and bless, yet at another moment, always easy to be upset, easy to be hurt, very sensitive, just like the apple of your eye.

“beseech” – *parakaleō*, which means lovingly, almost beggingly imploring you to stand with him. What he is simply saying to them is will you please, I beg you, I lovingly beg you to put me at the top of your lift list.

“brethren” – believers, born again ones

“for” – *dia*, meaning by our Lord Jesus Christ

“sake” – not in the text

Using this preposition *dia* in the light of what I just described for you as the meaning of “beseech,” is by what our Lord Jesus Christ accomplished completely for all of us. In other words, I lovingly, almost beggingly implore you to stand with me by what our Lord Jesus Christ, or because of the truth of what our Lord Jesus Christ accomplished completely for all of us.

“and for the love of the Spirit” – “for” = *dia*, by or through the love of the Spirit, meaning “and by the love of God.” God who so loved that He gave His only begotten son, the Lord Jesus Christ.

“strive together with me” – *sunagōnizomai*; This is an athletic term. I thought that was significant since our conversation recently on Ephesians, the athlete of the spirit, rather than the armored soldier. This is an athletic term meaning “contend in the contest as a competitor who is giving his last ounce of expended strength.”

You see, Corps, this beseeching the brethren by our Lord Jesus Christ and by the love of the Spirit, the love of God where God so loved that He gave the Lord Jesus Christ, our completely complete savior, that you strive with me as an athlete. Boy, if you've ever seen a man beg his people to stand with him, this is it tonight in Verse 30. Paul is begging, lovingly begging, imploring them. His heart must have been so hurt, so tender. I don't know how else to describe it. He just wanted them so to stand with him that they would be like people, great athletes, who had given the last ounce of their expended strength.

It's significant that this is the only usage in the Bible of that word. That pretty well tells me that he was really begging, beseeching in an unbelievable way that my mind does not

understand tonight, and I don't fully know. Only Paul knows that. But that its usage is only here is very significant to me. It indicates to me what discipline Paul had gone through, what expended effort he had put forth, like to make known the mystery that had been hidden secret since before the foundation of the world. For most people, that's just words. But for those of us who really love God and have an understanding of His Word, at least a little bit, it makes Paul's life and his expended effort very vivid to us. See, Paul had poured out his soul. Paul had laid it all on the line. Remember that great record about his training, born a Pharisee, all of that. And he said he counted all that stuff as dung but for the excellency of the knowledge of the Word of God. What a fantastic man! He had literally poured out his soul, laid it all on the line. Right in here he so humbly and lovingly asked the believers in Rome that those lives that he had blessed by making known the greatness of the mystery, that all he wanted them to do was to put him at the top of their prayer list. That's all he was asking. He didn't ask them for money or a new car. He didn't ask them for anything except to put him at the top of their prayers. What a man!

That's why it says "in prayers to God for me.." I really wonder if any of us will ever fully understand the in heart depth, the cry of the soul of a man of God, the great humanness of Paul so touches my heart in these verses that I have no words in my vocabulary to explain it any better.

Romans 15:31

I can't for the life of me understand why certain ones would try to kill him, no more so than I can understand why the children of Israel would endeavor to kill the Lord Jesus Christ. Why people want to kill men like Paul or Jesus Christ who all that those men ever did was to contribute to the lives of people, to bless people's lives, to lift them up out of the miry clay, so to speak.

See, some had even taken a vow upon themselves to destroy Paul, kill him. Why? The only answer I know has to be a Biblical one, and I don't understand all of this, but that one from Ephesians 6:12.

Ephesians 6:12

They are usually men who are in positions of authority and power, sense knowledge wise. How his heart was hurt when all he wanted was just God's best for all the Judeans. So what kept him going? The only thing I know that kept him going was the revelation that was the first one written and the first one given, Thessalonians, the hope. I think it's only the hope that ever keeps a man of God really going. The love of God in the renewed mind in manifestation without hypocrisy which is built in the soul of a man of God because of the hope, the return, and because of what God wrought in Christ Jesus to make him our Lord and Savior, Jesus Christ. A man, he renews his mind on it, he believes it. The love of God in renewed mind, he develops this without any hypocrisy because of the hope. The hope is the only thing that teaches rewards. I believe that's all that ever keeps a man of God going.

I think there's a record in Hebrews 11 that substantiates what I'm sharing with the Corps tonight.

Hebrews 11:38-40

Hebrews 12:1

Men and women of God who really believed because of the hope. The first was the first hope of the coming of the Lord Jesus Christ. That's what kept these men going. They were

willing to wander around, to be in deserts, to hide in mountains, dens, caves, etc. simply for one reason Corps, to move the Word.

That's why I said earlier what I said about getting married. I think it's wonderful to get married, but where in the Word of God does it mean that you can't move God's Word? It's more important to move God's Word than get married. Everything is always contingent upon moving the Word. Anything you can do is fine as long as we can move the Word. The Word, the Word, the Word has to move. We're compassed about with a great cloud of witnesses, and those witnesses did not have what you have in the Corps. Therefore, surely, we can lay aside every weight and the sin which doth so easily beset and we can run with patience, second wind, the race that is set before us as spiritual athletes.

Hebrews 12:2, 3

The only reason Corps ever cops out is because you're faint in your mind. You let the Adversary get to you. Then you get weary, you start thinking negative thoughts. You start being oppressed, depressed, daydreaming on the negatives. Then you get faint in your mind.

Hebrews 12:4

Romans 15:31

I think many people think that a man of God like Paul should have always been strong, have no weaknesses, never need any help, never need anybody to love him, never need anybody to serve him tea, ice cream or coffee or bake him a pumpkin pie or something. Paul is always so strong. You don't know God, or His Word, or men of God. That's why he beseeched them for prayer that he might be delivered from them that do not believe in Judea.

“that my service which I have for Jerusalem may be accepted of the saints”; I wonder if we will ever appreciate that or understand it in all its fulness. This is the key thought of this whole prayer, that my service may be accepted of the saints, that they will accept it. That's his key thought, that the believers do not get influenced by the unbelievers to the end that the believers will not accept the gift of God he is bringing from others.

Romans 15:32

You see, if those unbelievers in Judea imprison or kill him, he could not come to the Romans in joy because he would be dead. Or if the believers did not accept his gift in Jerusalem, it would hurt his heart so much that the joy of being with the believers in Rome would be diminished.

Galatians 2:9

The one requirement when Paul appeared in Jerusalem before the top believers of that time that were there in Jerusalem, they gave to Paul and Barnabas the right hand of fellowship. And the only thing they requested of them in Jerusalem is in Verse 10.

Galatians 2:10

Now he's coming back to Jerusalem to bring that gift that they asked him to not forget about it. He's now got it together, ready to bring it back and he's got questions in his heart and mind whether they will now receive it, or have the unbelievers so twisted in their head against Paul that when he brings this gift, they'll say they don't want it.

I understand a little of this, because I have dealt with men who so hate me for my ministry,

yet, they are Christians. They will not even shake my hand. They won't even say "Hi" to me. They will walk the other way. They would never allow me to preach in their pulpit. And these men, I attended college and seminary with, men who at one time I played basketball with, worked with, lived with, drank beer with. Real close, and now they won't even shake my hand. I understand a little of it, but not to the depth I'm sure of what the Apostle Paul knew.

If you really want to see this verse that I'm describing to you, you are going to have to read II Corinthians, chapters 8 and 9 where a lot of this stuff is set in much greater detail.

His prayer that he wanted them to really join with him is that he be delivered from the unbelievers in Judea and that the unbelievers would not influence the believers to the extent in Jerusalem that when he brought this gift, they would turn their back on him and would not accept what he was bringing them. That would stop his joy and it would stop him from being refreshed with the people in Rome because it would hurt his heart.

That it may be accepted of the saints, Verse 31.

How cruel people can be to men of God is sometimes unbelievable. God accepts the Gentiles. He has just shown us all of that throughout the whole book of Romans. God accepts the Gentiles. Religion does not accept men of God. God accepts the Gentiles as well as the Jews, but religion will neither accept any of them who are born again of God's spirit. Religion is the cruelest damn thing in the world. Next is politics. But politics is religion, in one sense. That's why it is so cruel. Religion is cruel. Religion rejects the gift that he would have for the saints, and he wants their prayers that the saints may accept the gift so that in his coming to Rome, he would just be bubbling in his heart when he got there so that he could sit down with the believers in Rome with his heart bubbling and just hold hands with them and be blessed by them, which is refreshed. Not that he would have to teach all the time, every night and day. Not have all the work of the care of the churches every minute, all that clerical work, all the answering to the letters, all the telephone calls, everything else, not have all the work to do all the time.

It's like a rest from labor and effort, the word "refreshed," so that he might enjoy the tenderness and pleasure of their company. This is what he's beseeching the brethren for by the Lord Jesus Christ and the love of God, that they would strive together with him to pray to God. The thing he did not know at that moment yet was the future. You and I know the future because of the Word. He never got to Rome with the joy that he anticipated, with the refreshment that he so longingly wanted in his heart. It never happened, as you will see in chapter 16.

When he gets to Jerusalem with this gift, the very people whom he loved, the nation for which he had given his life, criticized him, found fault with him, caught him in the temple, captured him, took him a prisoner. I'm sure he never made it to Spain as we read earlier, but I do know he got to Rome, but not with joy by the will of God and that he was refreshed. He went as a prisoner to Rome. Almost makes a man cry when you read these words in Romans. And yet, as I work this Word and see the greatness of the life of this man, he never complained. Even though he didn't have the time to sit with the people in Rome and be refreshed by them, although it never occurred that he had the joy he was anticipating and he humanly wanted and desired and needed so badly, when he didn't get it he never complained, for one reason, the Word of God came first in his life. Everything else secondary. If you have the joy of someone's company, wonderful. If you don't, the Word still comes first. To see that in the greatness of these verses here almost tears your

heart out.

Romans 15:33

It's a blessing, a benediction. It's like the laying on of hands spiritually upon the believers in Rome.

Romans 5:1

It's significant that he uses "God of peace." Putting that together with Verse 30 and his great desire not to be captured by the unbelievers, or that the unbelievers would influence the believers that his offering was not accepted, that he wanted to come with joy and be refreshed by the Romans, he says, "Now the God of peace." Justified by faith we have peace. We've got it, that God of peace which we spiritually have. The God who made that peace available is with you all.

Romans 15:13

This is its near context.

The church in Rome had believed. They were born again. They had received that peace, they had that peace of God.

Romans 16:20

We have the future context.

That same truth and the greatness of it, you have to understand in the light of Ephesians.

Ephesians 2:14, 15**Ephesians 4:3**

That peace which God made available in Christ Jesus which lives in you spiritually. That's part of the *dunamis*.

Philippians 4:7**Philippians 4:9****Colossians 3:15**

You're called in one body, Corps, called by God.

Romans 15:33

Nowhere, Corps, have I seen the great soul of the heart of this man more gorgeously and more beautifully than in these closing verses of Chapter 15. What a man!

ROMANS 16:1-16

June 11, 1980

This section in Romans 16 shows the great love of the Apostle Paul for people, and there is some very, very exciting things in the opening section through verse 16, which I expect to cover tonight, men and women who contributed and blessed the Apostle Paul's life who helped to move the Word. To have their names appear in the record of God's Word is very significant because God does not spin His wheels having holy men of God to record people who were way out in left field, who didn't help to move the Word, unless it is for an illustration that they got bombed out and the Adversary took real good care of them.

Romans 16:1

“commend” – to recommend, like you would write a letter of recommendation for someone

“Phebe” – the radiant one; a real interesting name

I'd like for all the Corps at all the locations to go to work to see how many of you can really work out these names and find the meaning of the names that we're going to cover tonight in Romans 16. You'll have to figure out how you are going to do it, whether as individuals or as groups. I would like to see the results of your findings made available to me.

“Phebe” – feminine of *phoebus*, which is also the same name as “Apollo,” the Greek sun god. That is why the word means radiant, brilliant like the sun.

“servant” – *diakonos*. from this word, we get the English word deaconess. In the Protestant Church, you have people called deaconesses from this word *diakonos*. The Romans Catholics call them nuns.

This woman Phebe is the only woman in the New Testament who is called a *diakonos*. There may have been others, of course, but this is the only one that is named. The masculine side is the word *doulos*, servant, meaning one serving God, a slave for God, one marked out. The best I understand *diakonos* is one who quickly, with detailed attention, serves as a *doulos*, one of sterling quality. That's quite a record for this woman Phebe, one who is a slave for God, one who is marked out for God. She is one of sterling quality.

“Cenchrea” – east of Corinth; Perhaps that whole work in that area was an outreach area because of the time Paul spent in Corinth. It was like the WOW program opening other areas, other cities. And she was just a fantastic woman.

Romans 16:2

“receive her in the Lord” – This is something I thought I ought to share with you because it is still true today. It simply means to take her in your heart. Maybe put your arms around her, hug her, make her one of you and just feel the beauty of her presence and be blessed with her.

I Timothy 5:10

That's why the Word of God says you receive her in the Lord as becometh saints, one who has done this, as becometh saints, worthy brothers and sisters.

Romans 16:2

“business” – things she needs in her affairs, in her things that matters, that need to be taken care of for her in her life; Greek – *pragma*, from which we get pragmatic, from which we also get the word “practical.” In whatsoever business, practical matters. In her day by day living, in her life.

“succourer” – *prostatas*, meaning one in an honorable position. The way I understand it as like a right hand person to you, your assistant. Literally and intimate helper. No one can really be a helper to a *doulos* unless they know that *doulos* intimately and know their heart and their desire and what blesses them and then they bless them. She’s been an intimate helper of many. She sure must have been a fantastic woman to the body of believers, as well as to the Apostle Paul. She must have really blessed his life.

Romans 16:3

“helpers” – fellow laborers, working together with me

“greet” – say “hi” – Just say hi to Aquila and Priscilla, who worked together with me in the outreach of the ministry that sets forth Christ Jesus.

“Priscella” – means a family tree of age, old honor, highly respected ancestry; Greek text is *Prisca*. and that means a family tree of age old honor, highly respected ancestry.

“Aquila” – means the eagle; That word is also the name of a northern constellation.

This Aquila and Priscilla were a tremendous couple.

Acts 18:1, 2, 18, 26

I Corinthians 16:19

They had a church in their house.

Romans 16:4

“laid down their own necks” – a figure of speech; In other words, they put their necks on the line for Paul, fought for him, believed with him.

“all the churches of the Gentiles” – must have been tremendous what Aquila and Priscilla did for the Apostle Paul.

Romans 16:5

No matter how you look at it, the church in the home, the Twig, is the lifeline of the Word and it’s the truth of Christianity. The church as such was never meant to be what we today have become so acclimatized to and say, well that is the church, meaning a building, usually with a cross on the top or something. That’s not it. It’s in the home.

“Epaenetus: – a general, one of that quality. He loved him very much because he is the firstfruits of Achaia; first one out of that area called Asia that was won unto Christ. Somehow or other, the people who are the fruits, the first ones that you win, you just somehow or other never forget. The first one who you witnessed to, who got born again, who signed up for the class maybe or something, whose life was changed. I doubt if you’ll ever forget that person. I’ll never forget Mai and Jan because they’re the first ones I ministered to after I received the manifestation of the spirit into evidence. I’ll never forget it.

Here the Word of God talks about the firstfruits of Asia.

Romans 16:6

“Mary” – another wonderful woman; There are two Greek words translated “Mary.” One is Maria; the other is Marian. Maria, its literal meaning is myrrh, which means living fragrance. Myrrh was incense that was used in the worship of God. Marian, in the Hebrew, means bitterness. I believe this Mary was myrrh, a living fragrance.

Romans 16:7

“Salute” – greet, bless, like we say to people, “God bless you.”

“Junia” – Julia

They were relatives of Paul. They were in the Word before Paul was. When Paul was still persecuting the church, hurting the church, killing the believers, handcuffing them, bringing them back to Jerusalem, his relatives were already in the Word. These relatives loved the Word and loved him so much that when Paul was in prison they were in prison with him.

“apostles” – of note among the apostles. Number one, a man and a woman, which tells me, if I understand this accurately, that here was a woman who was an apostle, as well as her husband.

Most of the commentaries, if they say anything about it say that the woman was covered by the man, therefore, the man was the apostle and the woman just came along. That could be true from an oriental point of view. But I believe a woman with Christ in her could have the same type of ministry that a man can have. So if you pin me down and say what proof do you have, I really can’t say that I have any, except just reading it literally and believing it literally that here was this wonderful Andronicus and Junia who were his relatives and they were of fellow prisoners who are of note among the apostles.

Who also were in Christ before me – Not that these were just note among the apostles, but they were apostles besides the twelve.

See, one of the criticisms that religion piles on Paul and accuses him of, and that’s why many of them take a crack at the epistles because they say Paul was a woman hater, and especially woman’s lib don’t like Paul. That’s a bunch of baloney. Paul was not a woman hater.

Galatians 3:28

Philippians 4:3

Women just stood side by side with the Apostle Paul, labored with Paul in the gospel. They were called fellowlaborers, yoked fellowlaborers. Yoke is like two animals tied together and they would plow. That is a yokefellow. The women were yoked together with Paul in the gospel. Paul was not a woman hater.

Talking about the apostles, there certainly were others besides the twelve.

Acts 14:4, 14

I Thessalonians 1:1

I Thessalonians 2:6

I Corinthians 4:6, 9

Philippians 2:25

II Corinthians 8:23

One of the reasons I called this to the Corps' attention is because usually the people believe that there were only twelve apostles and that with the death of those apostles there were no more. But that's not true. There were others besides the twelve and there are apostles today according to Ephesians.

He gave gifts unto the church, apostles, prophets, evangelists, pastors and teachers.

Romans 16:8

“Amplias” – a Roman slave name

Romans 16:9

“Urbane” – Greek, Urbanes; means freed by imperial decree

Romans 16:10

“Apelles” – approved in Christ; tremendous record for this man here. A man stands approved in Christ by rightly dividing the Word.

“of Aristobulus' household” – not only the man but his household; the slaves of his household. Reminds me of Acts, Cornelius and all his household.

Romans 16:11

“kinsman” – a relative who was serving in political circles

“household of Narcissus” – always the church in the home, the household

Romans 16:12

“Tryphena and Tryphosa” – were sisters; Tryphena means delicate and Tryphosa means dainty. Women. Persis was a woman. She just didn't sit at home and wash dishes or raise kids.

Romans 16:13

That's real interesting.

Mark 15:21

I wonder if that's not the same Rufus that's in Romans.

His mother and mine – What a real tenderness. Paul must have had a tremendous love for that woman.

Romans 16:14

Romans 16:15

In *The Just and the Justifier*, C.H. Welch says on page 341,

“It is of great interest to learn that recently an Italian market gardener laid bare a little cemetery, with a number of headstones bearing the names, Urbanus, Stachys, Tryphena, Amplias, Philologus, Julius and Hernias. Every one of these appear in Romans 16, and there can be no doubt that these were the people mentioned by the Apostle. Lightfoot in his note on the reference to the “saints in Caesar's household” in Philippians, has shown that many of these names were well known at the Roman court. Amplias and Urbanus are mentioned several times. Stachys is rare, but there is a record of a man of this name who held office at about the time when Paul wrote. Apelles (verse 10) was a name belonging to the Imperial household. Aristobulus, mentioned in the same verse, was the grandson of Herod the Great, and slaves belonging to him would be designated as part of his

household. Herodian, a fellow-countryman of the Apostle, is mentioned immediately after this household of Herod's grandson.

The name Narcissus was a fairly common one, but the close proximity of the household of Narcissus to that of Aristobulus (verse 10 and 11), makes it probable that the Apostle is referring to a powerful freedman, Narcissus whose wealth was proverbial, and who had an immense influence with Claudius. Narcissus was put to death by Agrippina shortly after the accession of Nero, about three or four years before the epistle to the Romans was written.

Tryphena and Tryphosa were sisters, and both names occur in the inscriptions. Both names are derived from *truphē*, meaning "luxury," and there may be an intended contrast here in the Apostle's use of the word "labour" to describe their service."

I thought that was very interesting from that archaeological finding.

Romans 16:16

"holy kiss" – not a passionate one; Again, I know what the commentaries say and I just bypass it. They say that no man ever greeted a woman in oriental culture like that. I don't believe that. I believe Christianity was a revolutionary thing. I believe Jesus Christ was the greatest revolutionary the world has ever seen. That's why I believe neither Jew nor Greek, neither bond nor free, all of that, I believe that the thing that happened in the early church was about the same thing I see happening among Way believers. We say, God bless, we love you. We hug our people and kiss them. I think that is exactly this scripture. Salute one another with an holy kiss, which means bless you. I believe this is how the early church worked. I'm real blessed that the Apostle Paul by divine revelation wrote this in the Word of God because whenever the greatness of the Word lives in the soul of a man or woman, there's always that tenderness, that quiet acquiescence, that beauty of heart that goes out not only to men but also to women.

ROMANS 16:16-18

June 18, 1980

Tonight we go to Romans 16 for our second to last Corps teaching. Again, Corps, it's just the greatness of the Word is simply amazing to me all the time. It turns me on and blesses my soul. Every time you work the Word, I stand in utter amazement of it, and I've worked it a few times in a few years. I cannot understand why people don't just go to the Word, why the religious leaders, the church leaders, just don't go to the Word, because it's so simple, so accurate. And it would change an "h" of a lot of things in their lives as well as our country if we just got back to the Word.

I'm not sure if I covered verse 16 of the sixteenth chapter of Romans in detail last week. Did I tell you that the sexes in the Bible, Old Testament, New Testament period, sexes did not intermingle like we do today? I don't think I told you that according to the liturgical literature of that age, so-called Jewish point of view, there were only three types of kisses that were permitted. But they were only among men. Men didn't kiss women in public. Men kissed men, and there were three types of kisses among men. The first type is called the kiss of reverence. That is still carried on today when people bow before the pope and they kiss his ring. That's the kiss of reverence. When they bow at the feet of a bishop and they kiss the bishop's ring. In the Far East, like in India, the people would fall down in front of a religious leader and they would reach out to touch his feet, but if they could get close enough, they would kiss his feet. That's the kiss of reverence.

The second one was the kiss of receiving someone. Today we say "hi." When two men would meet, let's say I was receiving you, then I would kiss you on the cheek. It was not a kissing on the lips. That's the second category, the kiss of receiving.

The third category is the kiss of dismissal. Today we say "good-bye." Except among eastern people and some European people, here in the United States the kiss among men has pretty well been replaced by handshaking. Likewise with ladies in our intermingled culture. The handshake that replaced the kissing of men that was in the European culture, pretty well came to pass here in The United States because it's a western introduction to shake hands. The reason they would shake hands is so that the other fellow couldn't pull a sword or gun on him. So we shake right hands, so with your right hand you can't get to your sword. That's one of the reasons for the handshake, so nobody can pull a gun on you or pull a sword on you. You get him by the right hand and he can't pull his sword or gun on you. That's western culture.

That's what verse 16 in Romans 16 is talking about.

Romans 16:16

Romans 16:17

"doctrine" – right teaching

Contrary to the right teaching which ye have learned. And they couldn't have learned if somebody hadn't taught it to them. So the right teaching of the Word was taught to them.

I'm sort of amazed that this warning, this word of warning here comes at the close of the book of Romans. Yet, I understand it in the light of its spiritual application. It's like Acts 15 in same respects.

Acts 15:1

If you'll read chapter 13 and 14, you'll find out why Paul was so concerned about making a trip to Jerusalem, because these men from Judaea had crept in and they were teaching and slyly leading people into questioning things about the circumcision. Finally, when they got them along far enough they said, "Are you sure you can be saved without being circumcised?"

So this word of warning in Romans 16 is truly significant. These people caused divisions and offences. Secondly, the divisions and offences they caused are contrary to true teaching, to true doctrine.

"divisions" – *dichostasia*; means a symptom. If that symptom when it starts is not stopped, it will produce a division that's called *schisma*. This word in verse 17 is not a *schisma*. It's only the introduction of a symptom, which if it is not culminated will produce a *schisma*. *Schisma* means a rent, like if you would rent your clothes, break it apart. This division does not arise from ignorance of not knowing the Word or truth. But it is willful selfishness and back to the old man fleshly weaknesses.

I Corinthians 3:3

Romans 16:17

Mark them which causes divisions and offences contrary to the right teaching, doctrine, which ye have learned and avoid them.

The word "divisions" literally also means dissension.

Romans 14:13

That "stumblingblock" is the word *skandalon* from which we get our word scandal. Divisions is *skandalon*.

Romans 16:17

"offences" – The word "offend" would be much more accurate if it were a "stumbling-block." These are contrary to the doctrine of the love of God in the renewed mind in manifestation without hypocrisy because all through Romans here the Word of God has been showing us that there ought to be a unity among the body of believers. Yet, there ought to be a liberty, if you are not unlearned, if you are instructed, a liberty where the other believer has the right to make their own decisions. That we need to learn again, because in so many places the unity of the body is lost because they do not allow the liberty in custom. Thank God we've come far enough in The Way Ministry to believe the Word and to let our people do their custom according to the best intents of their hearts and life, as long as it isn't totally out of order or as long as it isn't out of order with God's Word. As long as it's decent and in order, you know, I don't care if you girls put your hair up or let it hang or whether the men wear suits and ties or have long hair or short hair. That's where the liberty is. Then you also have to allow the liberty to the immature believer that I discussed in detail in previous weeks with the Corps. You've got a young baby in the ministry. You can't expect that young baby to walk as beautifully as you walk. So you have to just have the love of God in renewed mind in manifestation without hypocrisy.

"contrary" – *para*; Every preposition has to be interpreted in the light of the usage of that word within the verse checked against context. You know all of that. "Contrary" is the preposition *para* here in verse 17. *Para* means along side of.

Galatians 1:8

“than” – *para*, meaning along side of

Romans 1:25

“Who changed the truth of God into a lie” – Then you no longer have right teaching, true doctrine.

“more” – *para*; Worshipped and served the creature along side of the true Creator.

Romans 16:17

“contrary” – is that preposition and really is significantly used; offences contrary to the right teaching, doctrine; Divisions and offences that run along side of. Mathematically you’d think of it as parallel. Here’s the truth of God’s Word and this word *para*, there are divisions and offences that run parallel to the right teaching. Right teaching and their teaching is parallel.

Genesis 3 has this same problem. You and I would not have any problem if it were an absolute denial of the true teaching. We have no problem with a direct frontal attack. But when it just sort of sneaks up on us succinctly right along side of the truth you have been taught, that is a danger that will become serious if not rectified.

It is so much like the real truth, it is so much like the genuine truth that it’s just a shade off. That’s the word “contrary” here, *para*. I thought it was significant in the book of Romans that this preposition *para*, along with other root words is used three different ways in the book of Romans. Number one is to hear aside of. Number two is to step aside of. Number three is to fall aside of. Before you can ever fall you have to hear. And before you can ever fall you have to take a step toward that. You have to walk toward it, else you could not fall. Adam and Eve, the original fall could only be because they heard something along side of, and she took a step toward it, because the Adversary said hast God truly said thou shalt... That’s the order of progression of downfall among the church body which we are given warning of here in the closing verses of this fantastic book of Romans. These are not frontal attacks. They are just sort of sneaky attacks. They come right up along side of us, but they don’t really look so bad.

To hear aside, the first one I gave you in the steps downward, is the word *parakoē*. It is used in Romans 5:19. To step aside of or along side of is the word *parabasis*. It’s used in Romans 5:14. I think all of you baseball players will recognize what happens when you miss the base. If you’re along side of it, they’ll count you out. That’s right. The third Greek word meaning to fall aside is the word *paraptōma*. It’s used in Romans 5:15, 16, 18, 20. All four of those places, and four is indicative of a world number. In order to fall aside you have to go back to the world, the senses, and walk away from the truth of God’s Word, the right doctrine.

Contrary to the doctrine. Two things are told us in that verse. Number one, mark them. Number two, avoid them. You mark the sly things that come along side the accuracy of God’s Word. You mark them by the right dividing of the Word. If you have the right dividing of the Word, right doctrine, then when something comes along side of it, no matter how good it looks, you check it against the Word. And if it’s a little bit off color, that is *para*, contrary. So you mark it by rightly dividing the Word. And you avoid them. Avoid means to turn away from. If they are off the Word at all, you don’t get yourself taken in with it. You turn away from it. And people turn away from things by the freedom of the will. You either go down the drain or you stay put on the rightly divided Word.

In the close of this fantastic church epistle, the great foundational truth of all doctrine, he

brings us at the close of this the warning to watch those who introduce along side of the truth and purity of the greatness of God's Word something that is real exciting, real kosher, real reasonable, but it's a shade off. Watch it. Mark it and then avoid it. Turn away from it.

Remember, we're dealing with the love of God in renewed mind in manifestation without hypocrisy. That is really hypocrisy, because the love of God in renewed mind is the pure love of God. This is false love.

Many people who look religious will say to you well you've got to be lenient with people, you've got to do this, you've got to do that. Or they'll say to just let it go. That's the attitude they'll have. And they'll say that it'll pass. It's just one little phase in their life. It's no deal. Don't pay any attention to it. The Word of God says you better pay attention to it. You have to mark them and you have to avoid them, you have to turn away, if they are off the Word at all.

Romans 16:18

The critical Greek texts do not have the word "Jesus" and I did not take the time to look it up in Aramaic. I would assume that the word could be in Aramaic. Between you and me it ought to be there. I think the Aramaic is right. But I gave you what the Greek texts do.

"By good words and fair speeches deceive the hearts of the simple" – You have to look up a few scripture along these lines. This stuff in here is real practical and real wonderful. And he's just winding this whole book up and God had him put this in here right at the end so that if you have the great knowledge of the Word of God, saved by grace, by believing, all that stuff the Word talks about in the book of Romans, you've got that all really in your heart, be careful, watch, mark those who come along and slyly and succinctly parallel off something along side that isn't quite it, but it looks real kosher. You've got to watch and be sharp on the Word.

II Corinthians 11:13

A false prophet would be one who would set something along side of the Word which is not really the Word. They are deceitful workers.

II Corinthians 11:14

I've taught you time and time again that the genuine is so much like the counterfeit, or the counterfeit like the genuine, that you have to be a master in the field of the genuine to spot the counterfeit. In the financial field you know that's true. But it's more true in the spiritual field. There is a fantastic lack of the accurate knowledge of God's Word so the counterfeit will go unnoticed. As a matter of fact, many times the counterfeit has been accepted as the truth of God's Word because of tradition which has passed it on without people checking the Word. Take four crucified with Jesus. All through it, right? How's come we weren't taught the accuracy of it? Because they didn't go back to the Word. Jesus Christ died on Good Friday and got up Easter Sunday morning. We've all been taught this. It's run along side of the Word, but some place that which ran along side of which was contrary to the Word was believed as the Word. The Word was no longer held to, believed.

I Timothy 6:3-5

Titus 1:10, 11

They didn't step them early enough; therefore, they overthrew whole households, teaching things which they ought not, for gain's sake.

Romans 16:18

“serve” – To the best of my ability means they refused to serve. They are such who refuse to serve.

“their own belly” – their own selves, their own vanity, their own egotism.

“good words” – smooth talkers who use insinuating words, words that have a tendency to cause you to doubt. They just don’t come right out and they say it. But they imply it by what they say. They make you doubt. Genesis, has God really said.... Didn’t come right out and say it, but the implication was there to get you to doubt. That’s “good words.”

These are men served not our Lord Jesus Christ but their own belly. By good words they act real cool and sharp. They look real good, but they are sly. That’s *para*, along side of. Using good words and fair speeches.

“fair speeches” – *eulogia*, from which we get eulogy. Fair speeches is a eulogy where you lay it on thick. Real sensible and sounds reasonable. These people are always so sincere. Very religious like a certain woman who prays every morning at 6:00 in the Roman Catholic Church, prays all the time, never takes an abundant sharing. Everything is free. That’s the words fair speeches.

“deceive” – beguile

I Timothy 2:14**II Corinthians 11:3**

The serpent came along side of, *para*, and he beguiled her, deceived her. If you get beguiled, your mind is going .to become corrupted from the simplicity of the Word. That’s fantastic in the light of Romans 16:18.

Fair speeches. The Adversary knew what he was doing to Eve. Fair speeches. He beguiled, he deceived.

It’s interesting that the Greek word “deceit” is the word *dolos*, very closely aligned with *doulos*. *Dolos* means bait. Then there’s another Greek word, *apatē*, which is deceit when the bait is taken. *Dolos* is the bait. That’s the deceit.

It’s like a mouse trap. Put the cheese on the trap. That’s the *dolos*. When the mouse comes in and takes it, it’s *apatē*, the bait taken. Then he’s really hooked.

Romans 16:18

This word here in Romans 16 is *apatē*. It’s a false statement, yet it’s taken as true. By good words and fair speeches, the people eat it. It’s a false statement, but they take that statement as true.

I made a note in my notes here, “deceive” meaning thoroughly deceptive with their good words and fair speeches they are thoroughly deceptive.

“simple” – *akakos*, meaning not sufficiently knowledgeable, or believably knowledgeable of the integrity and accuracy of the Word and thus cannot and some desire not to adhere to the knowledge they do have. That’s the word simple, *akakos*.

The letter “a” means not. *Kakos* means evil.

There’s a beautiful translation in Proverbs that will help the Corps clarify this in Romans.

Proverbs 14:15

That's the word simple, *akakos*. The simple get hooked, trapped, by good words and fair speeches which deceive the hearts of the simple.

Romans 16:18

The simple get hooked. They just get trapped by these people who come along side of the Word and say with their good words, their wonderful appearance, their great personality, all of that. The simple get hooked, trapped, because they are not sharp on the Word. These men with good words and fair speeches say admirable things and they express themselves beautifully with fine phrases and enticing words. That is the word simple in all of its basic root form in the best of my ability to handle it with the Corps.

I've done a rather extensive literal according to usage of verse 17 and 18 that sort of communicates to me at least. I trust it will to the Corps.

Literal according to usage of Romans 16:17:

After all of this I imploringly beg you to be sharp and watch carefully those who just slip in along side who so lovingly and sincerely start laying groundwork for doubts and rumors fostering dissention and stumblingblock just a little off color with the true Word, don't let them get away with it.

Literal according to usage of Romans 16:18:

For they really are not subject to nor serve in subjection our Lord Jesus Christ but their own selves, they are tricky and sly, real smooth talkers and flattering, but thoroughly deceptive and will deceive the unlearned and carry them off as booty if you don't stop them pronto.

Well, Corps, those are verses 17 and 18.

ROMANS 16:19-27

July 2, 1980

Romans 16:19

When you just read it casually as I've just done, it seems like it's a little difficult to understand. It doesn't quite make full sense like you feel it ought to make. The first thing I want to share with you is that verse 19 is a continuation of a warning he gave them in verse 17 and 18. Here is verse 19, he does not praise them for their obedience so much as to warn them to be very careful about accepting any teaching or preaching, no matter how well it is presented, how seemingly logical, sincere and reasonable it may appear. If it is off one iota from the gospel of God, the mystery that Paul has declared unto us in that Word, then whatever that declaration is, if it's off even one iota, it is an error and it's wrong.

“good” – *agathos*; original meaning is “worthy of note.” That is so broad that it includes both good and evil. In other words, if evil is a thriving thing going on, it has to be *agathos*. It is worthy of note. It appears successfully evil or evil successfully, and that is to make it of note. Like a great bank robber who is real successful in robbing the bank. He's a good bank robber. Good concerning evil, *agathos*, was simply because they were successful at what they did at that moment. That's why this word *agathos* originally carried that meaning.

Then later on it went into two directions, this word *agathos*. One direction means ability in service, that which is an advantage that's good. The advantage you have is good. That's your ability, that's your advantage, that's good. The other arm of it was moral or ethical, and that is its basic usage in the New Testament gospel period. And all the men that I've ever studied or read on the book of Romans say that this is the side that Paul took. I do not believe that. I believe that here in this epistle which Paul wrote that the Pauline usage includes both, and thus in its relation to righteousness. That word *dikaaios*, which I handled in Romans, which is God to man gift. But by renewed mind love of God without hypocrisy, the mind and subsequently the action or work of the believer is a harmonious perfection because he belongs to God, walks the talk and talks the walk. So I believe that here in this usage in Romans 16:19, that word “good” has both sides in it, this harmonious perfection because the individual belongs to God and that the ability and service, the advantage is that he walks the talk and talks the walk.

“simple” – *akeraios*, meaning unmixed, without anything additional

Matthew 10:16

That's this same word “simple.”

Philippians 2:15

That is this word simple as it's translated in Romans 16. Its usage comes from the making of wine. Whenever wine was pure, pure wine, then they used this word *akeraios*, unmixed. It was not mingled with any water. It wasn't thinned down. It was used of metal that was pure metal, unalloyed metal, without any additives, not even one drop of evil without any additive whatsoever, even one drop of evil. Without one drop of evil concerning this evil. Boy, that thing sort of rocks you when you really work it.

Proverbs 14:15

It's a real difficult verse to handle in one sense, because "simple" means unmixed, harmless. So the harmless believe every word. You would think the harmless would be good, wonderful people. But if you read this verse carefully and watch what it's really saying, is that you stay unmixed if you get mixed by the truth, if you put on the mind of Christ, etc. Then you get mixed with the mind of Christ and when you put on the mind of Christ, then you will stay unmixed. The simple believe everything because they haven't got the proper mixture. They are to be simple concerning evil. Simple is unmixed. The only way you can stay unmixed concerning evil is to get mixed with the right stuff. That's the only way. When you are mixed with the right stuff, when it's pure wine, then it has nothing evil in it. Well, maybe you'll understand it better as I get deeper into this thing.

Literal translation of Romans 16:19:

I rejoice, for regarding this matter of obedience to the gospel of the mystery, your stand has been seen by all. I am glad and thankful for you but yet I warn you, I would have you to keep on learning more and more so that there will be a harmonious perfection, in line with the Word, in your moral living and service. This is the only way to stay unmixed by the evil one.

Romans 16:19

See how I put this whole thing together for you.

Romans 16:20

Here it talks about the God of peace. The four greatest words that are used of God consistently time and time again as I see it in Romans is: (1) God's love, because it's the greatness of God's love that makes number two available; (2) grace of God, and it's God's grace that makes number three; (3) mercy; And with the love of God, the grace of God, the mercy of God, comes the fourth great word used in Romans, the peace of God; (4) peace of God.

Here it is the peace of God, with the emphasis on the word peace. Peace doesn't come any other way than from the true God and people learning more and more and staying uncontaminated by the evil one. You do not bring peace by legislation. You know, husband and wife fight like hell so you make a law, no fight, have peace. That's a bunch of crap! Governments. As I see the greatness of the life of the Word, if you haven't got love, if you don't move with the grace of God and the mercy of God, you'll never have peace either in your life, your marriage, or with other people.

It is the greatness of this verse that will always stand as a great monument of thanksgiving in my heart to Almighty God because this is the verse that God unfolded to me so beautifully when Howard Allen was dying. It is this verse amongst other believing that happened among our people that is still responsible for Howard Allen's life this wonderful night.

At the end of verse 20 you see the word "Amen." Then you see it at the end of verse 24 and finally" in verse 27 you see it again. Three times "Amen" is used. Amen basic/ally means so surely and truly it comes to pass. That's the end of the thing. It's finished. It's wrapped up. That he should wrap this thing up three times within those few verses from 20 through 27 would have to make you segment each one of those to see that it's complete, absolutely done.

In verse 20 it's the grace of our Lord.

In verse 24 it's the grace of our Lord.

Two of these “Amen’s” of the three are sealed with grace. The third is sealed with glory. Double grace brings you to glory.

Romans 16:20, 24, 27

Two graces, one glory, all sealed by “Amen.”

This greatness of this verse 20 is contingent upon the successful living of verse 19. If and when you do verse 19, then and only then will verse 20 become true for the believer, for you will then be a mature believer who is established, rooted 2nd grounded, not allowing the evil one to mix anything in.

Ephesians 3:17, 18

Rooted and grounded, then you can comprehend. If you never get rooted and grounded, the best you will ever do is apprehend. And that is not good enough when comprehension is available.

Colossians 2:7

Rooted and built up in him and established in the faith.

When saved believers, the immature, that’s all you are at the moment you get saved you’re an immature believer, when that immature believer gets established, Romans 1:11, taught you this two years ago.

Romans 1:11

That’s the purpose of the Word of God, that you who are saved being immature became mature to the end that you may be established. That’s the purpose of the Word of God that you who are saved being immature became mature. You became mature by getting established in God’s Word. That’s the only way you’re going to get it. So all these other so-called intellectual trips, all that other crap, is just a bunch of baloney. If you want to get established, you’ve got to stay put on the Word. It’s the Word that will establish you. You must get established. Being established in your salvation is knowing the mystery of your salvation.

Anyone who is antagonistic against God’s Word even if they won’t admit it, yet they are against God’s Word and the truth of God’s Word, they will disturb the peace. They will disturb the tranquility and the harmony of the saints of the fellowship of the believers. And the Word of God says that all these are messengers of Satan.

II Corinthians 11:12-29

Any individual antagonistic will tend to disturb the peace and tranquility and the harmony of the saints, and everyone of them, even if they are off one iota, just one iota, are messengers of Satan. Your opportunities are not with the unbelievers. Your opportunities are with the so-called believers born again many times who are still immature who get all mixed up with the evil one and do not stick to the purity of the Word, which is the mystery of their salvation.

Romans 16:20

“Satan under your feet shortly” – It literally means Satan shall be quickly crushed under your feet for you are established. If you’re not established, he will not get crushed under your feet.

“quickly” – with speed

Then it talks about grace. It literally says “you have the grace to stand because you are established, you have no impure mixture of the Word.” You are established, and that is in opposition to Satan who causes all this evil. That’s why you have the grace of God to stand.

This verse 20 is the fulfillment of Genesis 3:15 for individual believers.

Genesis 3:15

Crush Satan under your feet. That’s the crushing. Beat his stupid head in.

Romans 16:20 is the fulfillment of Genesis 3:15 for individual believers all the true seed of the promise of women believers. You are born again, woman of God, married to a man of God, a believer, but it’s the true seed of promise, the fulfillment of Genesis 3:15 of woman believers of which Christ was the first. And even yet tonight not completely fulfilled because the only complete fulfillment of everything will come with the return when all the redeemed shall stand before God’s throne with Christ (I Corinthians 13:12) then as triumphant and victorious.

The God of peace. It is God who will do it, not you. If you do verse 19, God will do verse 20. Don’t you see it?

Literal translation of Romans 16:20:

And the God of peace shall utterly crush Satan in pieces with a grinding action deeply and quickly under your feet.

God’s going to do it, the God of peace will utterly crush Satan in pieces with a grinding action deeply and quickly under your foot. God’s going to do it, but you’ve got to step on that dude’s head. You’ve got to kick him in the butt. Not even one iota of toleration of anything the Adversary wants to feed to you, even if it comes from your so-called best friend, from husband or wife, father or mother, preacher.

Then he says, “The grace of our Lord Jesus Christ be yours.” And if you don’t do it, it isn’t yours.

The grace of our Lord Jesus Christ is yours. Amen. Settled. If it’s not mixed with anything, people, the book, the mystery, your salvation not mixed with anything, the grace of Christ is yours. It’s yours. Amen. Boy, oh boy!

Romans 16:21

You heard what I said at the opening tonight, that I had asked the Corps to work all these names in sixteen previously, which apparently only two did, and I’d like for Craig to share this with you. He has a copy he’s going to read. You might as well rest yourself because you’re not going to be able to handle all this stuff and take all the notes. If you’ve got an interest in it, you can listen to tapes and if you want to make them, fine. If Craig or any of the rest of them would desire to xerox them, if somebody wants to type them and xerox them, I wouldn’t mind giving them to the whole Corps. They are never going to get it if we don’t do it for them.

Whenever a name is given in the Word of God, God has a purpose for that name. It is our responsibility to find out why. There are times in the Bible, great incidents are mentioned, individuals related to it, or it just says this woman did so and so, this man did so and so, their name is not given. Here in this sixteenth chapter of Romans we have 35 of them. Must be very, very significant.

I want to just add a few things here from this sixteenth chapter of Romans in these verses 21-24. I will give you the scriptures that you can look up yourself. I'll help you this much to give you the benefit of what I've work of what I know and believe is the truth of all these names that are here in verse 21 and following.

Timothy was with Paul in Macedonia (II Corinthians 1:1). He was with Paul in Corinth just before Paul left for Jerusalem (Acts 20:4).

Lucius was the Lucius of Cyrene (Acts 13:1).

Jason is the one mentioned in Acts 17:5.

Sosipater is just the longer form of the name Sopater (Acts 20:4).

Romans 16:22

“salute” – means Shalom, which means peace. They send their peace. They salute you with their love, with their blessing.

Tertius – In your reading from time to time you're going to run across the word that is pronounced *amenuensis*. They'll use that word. Theologically they use it all the time. It's just to fool you. All it means is secretary. So whenever you see it, it means secretary. This Tertius who wrote this epistle, the key in that verse is “in the Lord.” Most Bible teachers teach that this Tertius was not a believer, that Paul used an unbeliever to do the secretarial work. I think that's a bunch of baloney, because the key is in the Lord. For someone to be in the Lord, he first has to have the Lord in him. You have to have Christ in you before you can be in Christ. And Lord means master. He gives the orders. He's the master. This Tertius who wrote, who was the secretary. Paul just dictated it. God laid it on him, Paul spoke it, Tertius wrote in shorthand or something.

Gaius

Romans 16:23

Gaius was Paul's host. He took care of Paul. Not only that but the whole church. This Gaius is the one of I Corinthians 1:14.

His name is also Titus Justus of Acts 18:1-8. His full name is Gaius Titus Justus whom Paul stayed with on his first visit to Corinth after he had stayed with Aquila and Priscilla. He was Paul's host and of the whole church. That means he was the bishop of the church at Corinth. The word bishop is the Greek word for which the word elder is the Hebrew word in the Old Testament. The bishop of the New Testament is the same as the word for elder of the Old Testament. The Greek word for bishop is *episkopos* from which we get the word Episcopal. This means one who watches over, who fulfills the requirement of caring for.

The other Greek word that's used in the New Testament is *presbuteros* from which we get the word presbyter or presbyterial. This word bishop is just a title. It's like the word pope in the Roman Catholic Church is just a title. He is nothing more than a priest. But he's got a title, and the title is pope. One who cares for the body of believers. He is given the responsibility of taking care of all the churches. That man is a bishop, a presbyter, Biblically speaking.

I Timothy 3:1-7

That's quite a record in Romans 16:23 regarding Gaius.

This Erastus the chamberlain of the city. That means he was the treasurer of the city. He was the one whom Paul sent with Timothy into Macedonia before he left Ephesus (Acts

19:22). He is the one to whom Paul refers in II Timothy 4:20.

Quartus a brother. Quartus was known to the writer, Paul, as well as to the believers, as a brother. That would be a brother in the Lord.

Romans 16:24

That sets the names of Timothy in verse 21 through Quartus upon a foundation that says “the grace of our Lord Jesus Christ be with you all. Amen.” That’s it. That’s what these men did. That’s what they stood for.

Romans 16:25

This is called a doxology. Doxology means a praise. If I should do a line or two regarding you, praising you, that would be technically and Biblically a doxology.

These verses 25-26 by many men whose hammers are worn out, say they were not written by Paul. Also that they were added many years after the gospel was sent to Rome. I do not believe that for one minute. I’m not stupid about the grammatical gaps that are in this section from the Greek point of view, the grammatical things that are there.

And I did this writing today regarding this.

The grammatical gaps all commentators note in this great doxology are only there to show us, to indicate, to teach us, that when it comes to the great mystery which God commanded Paul to declare, no words on earth are sufficiently qualified to comprehensively express the revelation of the mystery kept secret since the world began, but now in Romans made known to all for their obedient establishment in the one and only true faith of this the greatest of all God’s administrations up to the return.

That’s what I believe. I believe those gaps are there just because no man even though God gave the revelation, there are just no words in any language, Estrangelo Aramaic, Hebrew, Greek, English, just no words on earth sufficiently qualified to comprehensively express the revelation of the mystery kept secret since before the foundation of the world.

Romans 16:25-27

Romans 16:25

“my gospel” – used three times; There are none of us who fully can comprehend, at least I can’t, the magnitude of this sphere, the magnitude of the sphere of the gospel which is here called my gospel. The reason it’s his gospel is because God gave him revelation. God revealed it to him. It’s his gospel. He spoke it forth. Paul didn’t sit around and incubate it on his own. God gave it to him.

Romans 2:16

Judgment is going to be upon the basis of the mystery, the great mystery revealed, which had been kept hidden and secret since before the foundation of the world.

Its other usage of “my gospel” is in II Timothy.

II Timothy 2:8

Again the “my gospel” is the mystery. In the teaching of the mystery, the mystery that gives you the knowledge of your salvation, is that Jesus Christ is of the seed of David.

Its third usage is in Romans 16:25 where we are.

Galatians 4:4

God's plans unfold gradually. Each minute detail has God's predetermined time for disclosure. "Fulness of time...God sent forth His son." What is written, Corps, and Corps, it is written, is pregnant with truth but it must wait until the appointed time for its complete fulfillment and understanding.

Boy, that statement is significantly true of prophecy. People go off the deep end on prophecy usually trying to understand what as yet has not reached the point and time where that understanding is available. So they guess. Like Jesus Christ had a second return in 1977. It canes all the time. Then when he doesn't make the day, they figure it and say he just missed it a little and is earning later. Boy, if you just remember what I've taught you, it'll save you hours and years of messing around.

Again, I'd like to say it as I have it written here in my notes. What is written in God's Word is pregnant with truth but it must wait until the appointed time. That's why I use the word pregnant. You're pregnant today, you don't have the baby tomorrow morning. You wait until the appointed time for its complete fulfillment and understanding.

If you want to check this, and here again I'm just going to give you the scriptures. I originally planned on going into each one of them with you, but I'll give them to you at this point.

Titus 1:2

II Timothy 1:9

I Corinthians 2:7

Colossians 1:26

According to the revelation of the mystery which was kept secret since the world began, the word "secret" is the word *sigoo*. The literal meaning of this word secret is keep silent, hold one's peace, for hidden truths and subjects have their own times and seasons to be fully declared, known and understood. It's like a road sign along the way as you are headed towards your destination. But it really is never known until you get there.

Titus 1:3

II Peter 1:19-21

Romans 16:26

Scriptures of the prophets = These are New Testament prophets. Paul is one, Silas, Timothy. Scriptures of the Prophets equals five prophetic writings.

Romans 1:1, 2

Romans 16:26

"according to the commandment of the everlasting God" – means according to the commandment God gave Paul.

All of this is made known for obedience of faith, of the faith of the foundation of the mystery. All this in Romans he says is made known for obedience so that you can be mature, be obedient to the faith. And all of that, Corps, is set on the foundation of the mystery, the great mystery, the great secret, which was given according to the commandment God gave Paul when holy men of God spake and wrote as they were moved by the Holy Spirit. That's the commandment. God gave it to them.

If you draw a line on a piece of paper and write the words, "the mystery" on it. Then from the beginning of that line over the top like an arch you bring it to the end of the line

another pencil. The line you have the mystery written on that half moon over the top is Romans. All of Romans is set upon the mystery. The mystery is the foundation made known, no longer a mystery, for it's made known to all nations, for the obedience of faith.

Romans 16:27

To the one and only God, the only God who is wise, totally unmixed, holy of all holiness, purity of all purity, love of all love. Praise to the one and only wise God who knows all. The Adversary does not know all, Corps.

Romans 11:33

I Corinthians 2:7

Just listen again to Romans 16:27.

Romans 16:27

I Corinthians 2:7

God is the only wise one. And you and I can never be wise until we go to the wise God. To that wise God be glory. And when you are in Him, then it's ordained before the world unto our glory.

I Corinthians 2:8

I told you God's the only wise one. The Adversary does not know everything. The Adversary's primary attack today is the same as it was in Genesis. Has God really said? Are you really righteous? Justified? Have you really passed from death unto life? Are you not just a little bit living in condemnation? It's always an attack upon the integrity and accuracy of God's Word. And we're Corps. It is written. It is God's Word, Corps.

Ephesians 1:7-9

Ephesians 3:10

Romans 16:27

And this the highest of the high note, the glad tidings, the gospel of Romans ends. Corps, what a glorious revelation of grace. What a tremendous presentation of knowledge and understanding of the awful debt of sin and failure of man, but rescued out from among by preaching of Jesus Christ, the work he did. To this God the only wise, glory through Jesus Christ. What a revelation of the transcendent love of God, justification by believing and the righteousness of God to every believer.

Romans is the bedrock of all truth regarding the mystery. It is foundational, as I told you, you draw the line horizontal, the great mystery and then over the top is Romans, the foundational truth of all the greatness of that mystery that has been kept hidden and secret from before the foundation of the world, but now made manifest, now declared. It is written. It is written. You can read it. It is written. To that God the only wise, to Him be glory through or by way of what Jesus Christ did.

John 16:13

That's exactly what the mystery is all about. The all truth is among, through, that whole mystery of God in Christ in you, the hope of glory. Fellow heirs and of the same body. Neither Jew nor Gentile, neither bond nor free, neither male nor female, but one in Christ Jesus. The mystery, Christ in you, the hope of glory, God's righteousness, God's love, God's mercy, God's everything. That is the all truth of John 16:13.

This is the greatest of the great mystery of the Word.

Romans 16:27

Then the book of Romans closes with “Amen.” That settles it for the believer, for any man who ideally wants to know. That’s it. Amen. That finished it. The great mystery revealed, the Word, the greatness of it.

Now in conclusion of the year of the Corps and of the book of Romans, the two years we’ve spent in it, I would like to say what I said at noon today here at Camp Gunnison, that is that when I taught Romans back in 1972 and 1973, took that one year to teach Romans to the Corps, I just didn’t take enough time I felt to really gel things that I’ve done with this Corps and last year’s Corps. I do not know any more about Romans, kids. I don’t know where to look anymore to get more information. So I’ve taught you the best of my ability everything I’ve been able to work the past few years in the book of Romans. In 1971 I taught the Corps the book of Acts. In ‘71 and ‘72 Thessalonians. Then in ‘72 and ‘73 Romans. In ‘73 and ‘74 Timothy. Then in ‘74 and ‘75 Ephesians. Then in ‘75 and ‘76 I went back to the book of Acts and I finished the book of Acts in ‘76 and ‘77 year. Also again the book of Thessalonians. Then in ‘77 and ‘78 I finished Thessalonians. Then in the fall of ‘78 we began in Romans and we close it tonight on this July 2, 1980 two years later. In my heart there are no words commensurate to the spirit of the love of God within my soul sufficiently qualified to thank God for His mercy, His grace, His love, to allow me to live to be a part of your life and even beyond that, to have the joy and privilege of once again teaching the great foundational truth of the mystery of the greatest of what I feel is the Magna Carta of all believing, the book of Romans. I’m deeply humbled and deeply grateful and deeply thankful to God.

The Meaning and Background of the Names of the Men and Women in Romans 16

Verse 1 **PHEBE** – “the radiant one,” “brilliant like the sun”

In Greek mythology: one of the daughters of Uranus and Gaia. The feminine form of the masculine names Phoebus, Apollo (the Greek sun god) and Artemis. Because she is mentioned first, it is said she probably carried the Epistle of Romans.

Verse 3 **PRISCILLA** – “highly respected ancestry,” “a family tree of age old honor, ancient, long ancestry”

It is the diminutive of Prisca, denoting smallness or endearment. Since Priscilla is usually mentioned before Aquila, which is unusual in Eastern culture, she was probably of a higher and larger family than Aquila, as her name suggests.

AQUILA – “the eagle” (Hebrew) – “I shall be nourished”

This is the name of a northern constellation and ties in with Jesus Christ as “the smitten one falling.” The principle standard of a Roman legion – the office of a standard bearer.

Verse 5 **EPAENETUS** – “a general,” “to be praised or lauded”

Verse 6 **MARY** – (Greek) Maria, “myrrh: precious, living fragrance, incense used in worship of God”

(Hebrew) Mariam, “bitterness”

(Aramaic) Maryam, “rebellious, contentious, contend, emulate”

(Egyptian) Marie, “beloved”

Verse 7 **ANDRONICUS** – “conqueror,” “man of victory”

andro: (Greek) *aner* = male, vital force, masculine
nikē = victory

JUNIA – “youth”

Related names – Julia, Junian, Junias

Verse 8 **AMPLIAS** – “affectionate greeting,” “large, wide”

Diminutive of Ampliatus. A common Latin slave name. Same root as “amplified.” (Latin) From the word *ampliatio* = deferring the decision of a judge.

Verse 9 **URBANE** – “freed by imperial decree,” “of a city,” “refined, suave, courteous and polite” (Latin) – “a citizen”

Verse 9 **STACHYS** – “ear of corn,” “head of grain standing out from the stalk,” “of high honor and standing”

An uncommon Greek name. From the Greek word *histeemi* = to stand. Corn, in the East, is inclusive of all grains. Name linked with imperial households.

Verse 10 **APELLES** – “sunlight,” “radiant”

From Apollo, the Greek sun god; also the god of prophecy, music and poetry. Apollonian means “harmonious, measured, ordered and balanced in character.” This name is also found in imperial households.

ARISTOBULUS – “the best counselor”

(Greek) *aristos* = a word element meaning “best,” “superior”; *boula* = will, determination, propensity, purpose, design, plan, counsel, advise. Used of the legislative assembly of modern Greece and a legislative, advisory or administrative council in ancient Greek states.

Probably the grandson of Herod the great.

Verse 11 **HERODION** – “a leader, guide,” “valiant”

“Herod” was a title associated with royalty like “Czar,” or “Kaiser.” It is the word used for governors, to be chief, to go out in front or to be a governor as of a Roman province.

NARCISSUS – “a flower causing lethargy”

Narcissus was a youth in Greek mythology who pined away for love of his own reflection and was transformed into a flower, narcissus. The root is the Greek word *narkē* – a condition characterized by a brief attack of deep sleep.

Verse 12 **TRYPHENA** – “delicate,” “dainty, luxurious”

Associated words are (Greek) *truphaō* = to live in pleasure, and *truphē*; pleasure

TRYPHOSA – “dainty,” “luxuriating”

Same root as Tryphena. A common name in Caesar’s household.

PERSIS – “Persian woman”

It is likely to be from the Latin roots: *per* = through, and *sistere* = to cause to stand. This is the root of our word “persist.”

Verse 13 **RUFUS** – “red,” “reddish brown”

Connected with revolution and bloodshed.

Verse 14 **ASYNCRITUS** – “incomparable, unequalled, unrivaled, not admitting any degree of comparison”**PHLEGON** – “burning”

Fire representing God’s presence, glory, pureness. Can also mean “burning carried to make food.”

HERMAS – “heaven’s swift messenger, patron of commerce, inventions, eloquence, literature and youth,” “interpreter”

The ending of *as* connotes the female gender. (Greek) *hermeneus*: an interpreter of foreign tongues. Hermes (Latin): Mercurius was the son of Zeus and Maia. One of the more common slave names.

PATROBAS – “life of my father/family/kindred/country”

(Greek) *patroos* – of my father
bios – good life or living

HERMES – see Hermas; “a bringer of good luck”

Hermes was the god of good fortune.

Verse 15 **PHILOLOGUS** – “a lover of words, learning & literature,” “studious”

JULIA – “soft haired,” “downy, hairy”

Feminine of Julius

NEREUS

A Greek sea god, a water nymph. Name found usually among freedmen and the lower orders.

OLYMPAS – “heaven,” “the sky,” “celestial”

The name of a mountain on the Macedonian frontier of Thessaly. Homer makes it the seat of the gods, but distinguished from heaven. The common name to several other mountains, each the highest in its own district in Mysia, Heroditus, Laconia and Polybius. In mythology, Olympas is the god of games.

Verse 21 **TIMOTHEUS** – “honored of God,” “precious,” “dear to God”

(Greek) *time* = weight, honor, precious, price, sum. The word implies value, costly.

LUCIUS – “illuminative,” “of light”

JASON – “healing”

(Hebrew) *rapha* = one of the redemptive names of God; Jehovah-Rapha; “I am the Lord that healeth thee.” *Rapha* is also translated “giant.”

SOSIPATER – “of a good father”

From the Greed, *sōzō* = to save, heal, preserve, do well, be whole
patēr = father, parent

Verse 22 **TERTIUS** – “the third”

A proper name in the Arcadian dialect.

Verse 23 **GAIUS** – “earth,” “land”

A very common name (Latin – Caius), (Greek) *gaia* = land. In Greek mythology, Gaia was the earth personified as a goddess, the mother of Uranus.

ERASTUS – “beloved,” “lovely”

Derived from Greed, *eran* = to love

QUARTUS – “fourth,” “considerate, showing mercy, especially the clemency of not killing a defeated enemy.”

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